

THE GOLDEN ART,

OR

The right way of Enriching.

Comprised in ten Rules, proued and confirmed by many places of holy Scripture, and illustrated by diuers notable
examples of the same.

Very profitable for all such persons in Citie or Countrie, as doe desire to get, increase, conserue,
and vse goods with a good conscience.

By. I. M. Maister in Arts.

1. Sam. 2. 7.

The Lord maketh poore and maketh rich, bringeth low, and exalteth.

ECCLESIASTIC. 11. 14.

Prosperitie and aduersitie, life and death, pouertie and riches, come of the Lord

2. Cor. 9. 8.

Ye know the grace of our Lord Iesus Christ, that hee beeing rich, for your sakes became poore, that yee through his pouertie might be made rich.

LONDON,

Printed for William Leake, and are to be sold at his shop
in Baules Church-yard, at the signe of the
Holy Ghost. 1611.

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To the two most Famous, An-
cient, and Opulent Sister-Cities of the
Ocean-walled-world of *Britaines Ile*, the Au-
gustious Chambers of our most gracious King
JAMES the Concorde, and the first Chri-
stian Vniter thereof.

LONDON,		EDINBURG,
the Lady of Cities,	&	the bright Eye
and Load stone of		of the North.
Strangers.		

And to the Honourable GOVERNORS,
ALDERMEN } BAILLIES, and
and SHERIFFES, } DEANE of the Guild.

*With the whole Worshipfull CORPORATIONS
& COMPANIES therof: A Britaine, for a perpetual
testimonie of his obseruancy, doth in right humble and
heartly maner dedicate the Golden Art of Enriching,
being the first Art that euer was written vpon this
subiect, and likewise the first that euer was written
originally in the Britannish Tongue.*

JAMES MAXVELL.

To



To the Right Honourable,

SIR WIL-
LIAM CRA-
VEN Knight, Lord
Mayor of the *Augu-
stious* City of LON-
DON, and the flow-
er of all Noble-
minded Mer-
chants.

&

SIR IOHN
ARNOT Knight,
Lord Prouost of
the Royall City of
EDINBURGE, and
Collector of the
Crowne-rents
of Scot-
land.

All desirable Felicity.

Right Honourable,



BEING of late in reuoluing
and reuiewing the confused
Masse of mine vnpolished pa-
pers, among mine other exerci-
ses and essayes, I found the
proiect and platforme, of this
present Art: and hauing taken
some paines about the polishing
and finishing thereof, I was loath it should perish, or
yet lye any longer shut vp in the obscure corner of a cof-
fer. And therefore partly presuming, and partly ho-
ping that it might do some good, vnto such as labour,

The Epistle

either to get goods with a good conscience, or to use their goods already gotten in a good and godly manner, I was somuch the more willing to set it out to publicke view. And because it was mine hap to prosecute my studies, and to run my Philosophicall course in the Noble City of EDINBURGE, whereby my small capacity hath herein been furthered; and my fortune to write and finish this present Arte in this famous City of LONDON, where now I live: therefore I thought it my duty to dedicate the same unto the foresaid two most Honourable Citties of this Ile, and that for a testimony of mine observancy, and gratefull affection towards them both; Being somuch the more moved to implore and imploy their honourable patronage therein, as for because that the subiect thereof doth especially concerne Citties and Citizens, and generally all such in City or country as labour to be rich in the right way. In it truly is contained whatsoever thing the Sacred Scripture dispersedly doth afford concerning pouerty and riches, and the vertues and vices which are incident or conuersant about the same. Out of the which holy Booke, I haue collected the whole rules reasons, probations, and exemplifications of this Arte, and therefore I haue not amplified nor enlarged my discourse, as I might haue done with the forraine stuffe of humane testimonies, and that for these three reasons. First because that the holy Scripture beeing diligently searched is no lesse-sufficient to shew a man the right way of Enriching, then it is of Believing; & that the reasons and testimonies thereof are of uncontroullable authority. Secondly because I did foresee how that this Arte by such enlarging would arise to such a volume, that

Dedicatory.

that it should bee both hardly reade ouer of rich men, who haue too little time to peruse large bookes, and hardly compassed or got of poore men, who haue too little money to buy big bookes. And lastly, because it is my purpose, God willing, to discourse both Theologically, and Philosophically, in the Arte of Flying, how that no lesse then these ten Schoolemaisters, 1. Almighty God; 2. The glorious Angels; 3. The holy Pen-men of sacred Scripture, Prophets and Apostles; 4. The reuerend Doctors of the Church; 5. The wise Philosophers of the Hea-then; 6. The Worlds frame in the Heauens, Starres, and Elements, 7. The Fowles of the Aire; 8. The Fishes of the Sea; 9. The Beasts of the Field; 10. And the creeping things of the earth, do all of them coniunctly concur to teach Man, how to become a Bird of Paradise; that is to say, how to slie from all vices, to all opposite vertues: Accept therefore, Right Honourable, in good worth, in the name of your foresaid two flourishing Citties the Golden Arte of Enriching, such as it is, being the first Arte that euer was written upon this subiect, yea, and the first Arte, that euer was originally written in the common language of this most noble Ile, and as I suppose the first booke, that euer did beare this Vnionall kind of Dedication. Grace it therefore with your fauourable visage, and garde it with your worthy patronage, So shall it bee secured vnder your shadow, and I encouraged to offer, God-willing, one day, vnto the honour of these your two most Honourable Sister-citties, our IAMESANNA, that is, the patterne of a perfitte Citty. That which resteth is my

The Epistle

Pfal. 147. 13. 14.

Pfal. 144. 12.

13. 14.

Pfal. 65. 9. 10.

11. 12. 13.

Pfal. 132. 15.

Zach. 9. 17.

Pfal 144. 14.

Isay 23. 58.

1. Tim. 6. 17. 18.
19.

Exod. 18. 21.

25. & 23. 1. 2 3.

6. 7. 8. 9.

Deut 1. 13. 16.

17.

2. Chron. 19. 5.

6. 7.

thrive hearty wish unto God, who hath planted peace in your Borders, strengthened your gates, and satisfied you with the floure of wheate, that it would be his gracious pleasure, to crowne you more and more with all kind of Spirituall and Temporall blessings, that your Sonnes may be as the plants, growing up in their youth, and your Daughters as the corner-stones grauen after the similitude of a Palace, that your corners may be ful, and abounding with diuers sortes, and the furrowes of your fieldes may be made soft with showers, and filled with fatnesse. That your pastures may be replenished with dewy grasse, and clad with sheepe, bringing forth thousands in your Territories, together with kine sending forth the soft streames of sweet milke, and likewise with oxen strong to labour your land. That your vallies may be couered with corne, and your trees and orchards loaden with fruite; so that your Poore may be satisfied with bread, and your Yong-men and Maids for ioy may shoute and sing. That there be no inuasion from without, nor sedition from within, nor no crying in your Streetes, and circumiacent townes. That your Merchants may be as Princes, and your Chapmen and Shopmen as the Nobles of the earth, that they may be rich in godlinesse and in good workes, no lesse then in gold and in goods, ready to distribute and communicate, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. That your Lawyers, Iustices, and Iudges may be replenished with wisdom, & vnderstanding in the Law, & with conscionablenesse and courage in pleading the good cause, and in doing of Iustice and Iudgement without respect of persons, or yet of reward.

Tha

Dedicatory.

*That your Preists may be clothed with saluation, that
 their lips may preserue knowledge, and that they may
 shine as lightes by their sound instruction and sanctifi-
 ed conuersation in the middes of the blind and naughty
 multitude of sinnefull and earthly minded men. Fi-
 nally, that it would please his Diuine clemency alwaies
 to rescue Dauid his seruant, and to shew his saluation
 and word more and more vnto Iacob our Soueraigne,
 to satisfie him with long life, and to make his yeares as
 many ages, to be with him in trouble, to amplifie his Ma-
 iesty, and to increase his glory in the sight of all his ene-
 mies, that hee may grow as the Lillie, and fasten his
 rootes in Albion, as the trees of Lebanon. That his
 branches may spread, and his beauty may be as the olite
 tree, and his smell as Lebanon; that they that dwell
 vnder his shadow may flourish as the vine, and that
 the sent of Albion may be as the wine of Lebanon,
 That so a blessed Princes blessed People may goe on
 from blessednesse to blessednesse, and thus blessed may
 alwaies blesse him, who is the blesser of you both, euen
 he whose name is Iehouah, who will blesse you in this
 life, with temporall and spirituall prosperity and crowne
 you after this life with eternall felicity. And thus I
 rest an earnest louer*

Psal. 132. 16.

Malach. 2. 7.

Mat. 5. 14. 15.

16.

Deut. 32. 5.

Philip. 2. 15.

Psal. 61. 6. 7.

& 91. 14. 15. 16.

& 144. 10. 11.

& 147. 19.

Hosh. 14. 6. 7. 8.

Of your Lordships, and your
honourable Citties honour,

JAMES MAXVELL.



A Summarie view of such more notable
points as are declared and explained to the
meanest capacity in the Glosses of this Art.

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the feare of the
Lord, and of the nature,
propertie, and branches
thereof. Pag. 1. 2. 3. 4. 5.
6. 9. 10. 11.

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euanishing condition of
the same. pag. 7. 8. 90. 91.

III. Of *Salomons* three ca-
pitall euils, which are to
bee hated aboue all
other; pride, the euill
way, & the mouth that
speaketh lewd thinges.
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selfe therein, and make
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be well scene in Arts &
Sciences. pag. 18. 19.
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ground ought to endea-
uour to be skilfull each
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owne particular cal-
lings. pag. 21. 22.

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oftentimes be rich, and
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fied poore, and the rea-
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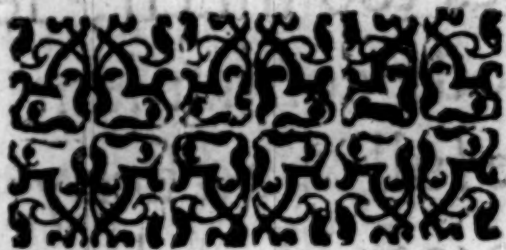
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- XI. How that as good Gentlemen as any that liue now-adaies, haue embraced a Trade. pag. 40.41.42.43.44.45.
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Scripture, as haue swer-	ty wish for the Felicity
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A short forme of prayer, very fit
to be vsed of euery regular student
in this Arte.

I. Sam. 2. 7.



LORD, thou that art
the giuer of riches,
and lender of pouerty,
incline mine heart vn-

Psa. 119. 36.
Pro. 30. 8, 9.

to thy testimonies, and not to co-
uetousnesse; Giue me not pouerty
nor riches too much, feede mee
with foode conuenient for mee,
lest I bee full, and deny thee, and
say, who is the Lord, or least I be
poore, and steale and take the
name of my God in vaine. *Amen.*

Errata.

P Ag. 70. line 17. for gaine, read game. p. 109. l. 12. for wretchlesse read retch-
lesse. p. 110. l. 10. for that read hath. p. 111. l. 3. for free-parted read sine-
parted. p. 173. l. 1. for Elisha, read Eliah. p. 185. l. 22. for vnit read vnion, p. 201.
l. 7. for wearing read swearing. p. 203. l. 10. for cleere read clearer. p. 211. l. 14.
for maketh read made. p. 212. l. 21. for name read day.



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THE GOLDEN

ART, OR THE RIGHT

way of Enriching.

The definition of this art.

The Golden art, is the right way of getting, increasing, conseruing, and vsing goods with a good conscience.

I. Rule.

The feare of the Lord, and his blessing make the poore man rich, and the rich man yet more rich.

Probation, and declaration.



Y^E shall serue the Lord your God Exod. 23. 25.
 (saith the Lord our God by his
 holy seruant *Moses*) and he shall
 blesse thy bread, and thy water.
 The land shal giue her fruit, and Leuit. 25 18. 19.
 & 26. 3. 4. 5. 14.
 15. 19. 20.
 ye shall eate your fill, and dwell
 therein in safetie. I will send you raine in due sea-
 son, and the land shall yeeld her increase, and the
 trees of the field shall giue their fruite, and your
 threshing shall reach vnto the vintage, and the vin-

2 *The golden art of enriching.*

rage shall reach vnto the sowing time, and ye shall
eate your bread in plenteousnesse, and dwell in
your land safelie. But if you will not obey me, but
breake my couenant, I will make your Heauen as
iron, and your earth as brasse, and your strength
shall be spent in vaine, neither shall your land giue
her increase, neither shall the trees of the land giue
their fruite. Beware lest thou say in thine heart,
my power and the strength of mine owne hand
hath prepared me this abundance, but remember
the Lord thy God, for it is hee which giueth thee
power to get substance. For if ye hearkē vnto these
lawes, and obserue and doe them, then the Lord
thy God shall keepe with thee the couenant and
the mercie which he sware vnto thy fathers, and he
will loue thee, blesse thee, and multiplie thee; hee
will also blesse the fruit of thy wombe, and the fruit
of thy land, thy corne, and thy wine, and thine oile,
and the increase of thy kine, and the flocks of thy
sheepe, and thou shalt be blessed above all people.
I will also giue raine vnto your land in due time,
the first raine and the latter, that thou maist gather
in thy wheate, and thy wine, and thine oile; also I
will send grasse in thy felde, for thy cattell, that
thou maiest eate and haue enough. Blessed shalt
thou be in the Citie, and blessed also in the felde,
blessed shall be the fruit of thy bodie, and the fruit
of thy ground, the fruit of thy cattell, the increase
of thy kine, and the flocks of thy sheepe, blessed
shalt bee thy basket, and thy dough, blessed shalt
thou bee when thou comest in, and blessed also
when thou goest out. The Lord shall command
the

Deut. 8. 17. 18.

& 7. 12. 13. 14.

& 11. 14. 15.

& 28. 3. 4. 5. 6. 8.

15. 16. 17. 18. 19

The golden art of enriching. 3

the blessing to be with thee in thy storehouses, and in all that thou settest thine hand to. The Lord will Deur.30.9. make thee plenteous in euery work of thine hand, in the fruite of thy bodie, and in the fruit of thy cattell, and in the fruit of the land for thy wealth. But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe his commandements, & 28.15.16.17. 18.19.23.24.38. 39.40.42. then cursed shalt thou be in all the things afore said.

The Lord (saith the godly woman *Anna*, the mother of holy *Samuel* in her song) maketh poore, 1. Sam.1.7.8. and maketh rich, bringeth lowe and exalterth, hee raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among Princes, and to make them inherit the seate of glorie, for the pillars of the earth are the Lords. The same thing saith the holy Prophet and godly King *David*. The soule of the man that feareth the Lord 1. Chron.29.12 Psalms.113.7.8. & 107.36.37.38 41. & 25.12.13. shall dwell at ease, and his seede shall inherit the land. Trust thou in the Lord, and doe good: dwell & 37.3.4.5.7.9. 11.18.19.22. 29.34. in the land, and thou shalt be fed assuredly. Delight thy selfe in the Lord, and he shall giue thee thine hearts desire: commit thy way vnto the Lord, and trust in him, and he shall bring it to passe: waite patiently vpon the Lord, and hope in him; for they that waite vpon the Lord shall inherit the Land. Meeke men shall possesse the earth, and shall haue their delight in the multitude of peace. The Lord knoweth the daies of vpright men, and their inheritance shall be perpetuall. They shall not be confounded in the perillous time, and in the daies of famine they shall haue enough. Such as be blessed of God shall inherit the land, and they that be cur-

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Psal. 61. 5.

& 112. 1. 2. 3.

& 128. 1. 2. 3.

Pro. 10. 22.

& 13. 22.

& 19. 23.

& 22. 4.

& 31. 30.

Ecclesiastic. 1.

11. 12. 13. 18.

29. 21. 23.

fed of him, shall be cut off. The righteous men shall inherit the land, and dwell therein for euer: waite thou on the Lord, and keepe his way, and hee shall exalt thee that thou shalt inherit the land: for hee wil giue an heritage vnto those that feare his name.

Blessed is the man that feareth the Lord, and delighteth greatly in his commandements, his seede shall be mightie vpon earth, the generation of the righteous shall bee blessed, and his righteousness indureth for euer. Blessed is every one that feareth the Lord and walketh in his waies, when thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee. The blessing of the Lord (saith king *Salomon*, whom the Lord blessed both with wisdom and riches) maketh rich, and hee addeth no sorrowes to it. The good man shall giue inheritance vnto his childrens children: but the riches of the sinner is laid vp for the iust. The feare of the Lord leadeth to life, and he that is filled therewith shall continue, and shall not be visited with euill. The reward of humilitie and the feare of God is riches, and glorie, and life. Also *Salomons* vertuous woman that increaseth the wealth of her husband and house, is such a one as feareth the Lord.

The feare of the Lord (saith *Iesus* the sonne of *Syrach*) is glorie and gladnes, and a ioyfull crowne; who so feareth the Lord, it shall goe well with him at the last: he shall prosper, and in the day of his end he shall be blessed. She filleth men with her fruits, she filleth their house with all things desireable, and the garners with the things she bringeth forth; she

The golden art of enriching. 5

she hath brought vnto honour them that possessed her. The feare of God (saith he) filleth mens hearts & 11.14.17. with wisdom, and their houses with all desirable things. The feare of the Lord exalteth them aboue & 15.1.5.6. their neighbours, and clotheth them with the gar- & 38.8. ment of glorie, for of the Lord commeth prosperi- & 40.26.27. tie & wealth ouer all the earth. Riches and strength lift vp the heart, but the feare of the Lord is aboue them both. There is no want in the feare of the Lord, and it needeth no helpe. The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is. Finally, the blessed Apostle S. Paul teacheth vs, that godlines is profi- 1.Tim.4.8. table vnto all things, as that which hath the promise of the life present, and of that that is to come. Now what other thing else is godlines, but the feare and worship of God, and what other thing else is the feare of God, but godlines?

Thus yee see, O yee students in the art of Enriching, what an excellent thing the feare of God is; how that she is a pleasant and profitable garden of blessing and of blessednes. In this garden which the hand of God hath planted himselfe, grow the tree of knowledge, and the tree of life, even both wisdom and wealth: for the feare of the Lord is the beginning of both. She filleth the heart with wisdom, and the house with varietie of goods: with the right hand shee reacheth out spirituall wealth, and with the left hand, temporall store. Prosperitie on earth is her temporall guerdon, and felicitie in heauen is her eternall reward.

But I know some will obiekt and say, that euen

6 *The golden art of enriching.*

Luk.12.21.

Matth.25.29.
Luk.19.26.

Pfal.25.12.13.
& 37.18.29.

Iob21.7.

Pfal.37.35.

Ierem.12.1.2.

the godlesse, and such as will neither know God, nor acknowledge him, neither loue him as a Father, nor feare him as a Lord, may be likewise rich, and oftentimes enioy great prosperitie and wealth. To which I answered thus; such as the feare of God maketh rich, they are rich in God, as our Sauour in the gospell giueth vs to vnderstand: that is, they are rich with goods giuen out of Gods own hand, and their goods are gotten with a good conscience, they doe good with their goods, and reape more good and goods at Gods hand by vsing them to his glorie and their neighbours good. For vnto them that haue (saith our Sauour) it shall bee giuen: that is, vnto such as haue godlines and goodnes, shall bee giuen goods, and vnto such as haue vsed their goods aright, shall bee giuen yet more goods: whereas from the man that hath not godlines and goodnes, euen those goods he hath shall bee taken away, and giuen to him that hath more goodnes then he. Moreouer, the riches of the man that feareth God, as they shall be increased, so shall they bee continued to him and his posteritie, walking after their fathers footesteps in the waies of Gods feare: as for the wicked, and such as are void of Gods feare, they may well be wealthie and rich, yea and very rich, they may waxe olde, and growe in wealth, saith *Iob*, the mirror of patience, they may be strong and spread themselues like a greene bay tree, saith diuine *Dauid*; they may take roote, grow and bring forth fruit, and their way may prosper, saith holy *Jeremie*: yet for all this, they cannot be rich in God. For though the most high, who is kinde

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kinde vnto the very vnkinde, and good vnto the euill, make his sunne to shine on the euill as well as the good, and send raine on the vniust, as well as the iust (as our Sauour speaketh in the gospel:) though, I say, he raine downe riches euen vpon irreligious men, and giue gold vnto the godles, and goods vnto such as haue no goodnes at all; yet it is in the same maner as he gaue of old, flesh vnto the murmuring Israelites to eate: He rained flesh vpon them as dust, & feathered fowle as the sand of the sea, hee made it fall in the midst of their campe, euen round about their habitations. So they did eate, and were filled, for he gaue them their desire: hee made them to eate in his anger, vntill it came out of their nostrils, and was loathsome vnto them; while their flesh was yet betwene their teeth, before it was well chewed, euen the wrath of the Lord was kindled against the people, and he smote them with an exceeding great plague, so that euer after, the place where they fell bare the name of the graues of lust. In like manner God oftentimes raineth riches vpon the godlesse, and hee filleth their houses with good things: they growe in wealth, they spend their daies in wealth: but loe for all this their wealth is not in their hand. It is not giuen to them and theirs for euer, but onely lent them for a time: and when the time is spent and past, God will put out the candle of the wicked, and diuide their lines in his wrath: he shall not be rich alwaies, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth: his hands shall restore his substance; he hath deuoured substance,

Matth. 5. 45.

Luk. 6. 35.

Psal. 78. 27. 28.

29. 30.

Numb. 11. 18.

19. 20. 33. 34.

Iob 22. 18.

& 21. 7. 13. 16. 17

& 15. 29.

& 20. 10. 15.

23. 28.

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Iob 26. 14. 16.
17. 21. 22. 23.

& 10. 6. 7. 19.

Psal. 37. 17. 20.
29. 30.

substance, and he shall vomit it, for God shall draw it out of his bellie: he shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate. The increase of his house shall goe away: hee shall flow away in the day of his wrath, and his posteritie shall not be satisfied with bread. Though hee should heape vp siluer as the dust, and prepare rayment as the clay, he may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer. God shall hurle him out of his place, and shall cast vpon him, & not spare, though he would faine flie out of his hands. Euery man shall clappe their hands at him and hisse at him out of their place. Loe this is the portion of the godles rich man from God, and the heritage that the man shall haue of God that is rich, but not rich in God. Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes, yet shall hee not enter into heauen, yea he shall be hurled not onely down from heauen, but also out of the earth, and shall perish for euer like his dung; and they which haue seene him shall say, where is hee? Though he be strong for a time, prosper and flourish like a greene bay (as holy *David* speaketh) yet his armes and his branches shall be broken; he and his prosperitie shall perish and melt away like the fat of Lambes: whereas the righteous men (that is, such as feare God and eschew euill) shall inherit the land for euer. And thus I hope the obiection made against the infallibilitie of the first rule may be satisfied.

Now

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Now if a man that loueth to studie this art, will aske what the feare of God is, which openeth so wide a doore vnto a man to be rich, and how such a man may be knowne; *Salomon*, (who was a man both rich and wise, and one that feared God not only before, but also after his fall in mine opinion) will giue him satisfaction. The feare of the Lord (saith he) is to hate euill. A wise man feareth and departeth from euill: and therefore it is said of *Iob* who was a wise man and a rich man both, that hee feared God and eschewed euill; and with all hee telleth vs that the feare of the Lord is wisdom, and to depart from euill is vnderstanding. So then the feare of God is the hatred of euill, and the man that hateth euill feareth God. And a man may know him by this marke, euen by his departing from euill and eschewing of sinne: and good reason forsooth, that a man who should loue God as the soueraigne good, and would be loued of God; that hee hate euill as the diuell, that would make him hated of God. The diuell is all made of euill, (for so hath he made himselfe by sinne) and euill floweth from the diuell; euen as God is all good, and euery good thing is from God. So that these vocables or words, God and good, diuell and euil, are not so neere or like one another in sound, as they are in substance. And as wee must hate euill with our hearts, so must wee depart from euill in our hands, yea in the actions of our whole liues. We must depart from euill, that would make vs depart from God, and God from vs for euer. Wee must eschew the euill of sinne, as we would eschew

1. King. 3. 5. 6.

7. 8. 9. 10.

Eccles. 3. 14.

& 12. 13.

Prou. 8. 13.

& 14. 16.

Iob 1. 1.

& 28. 28.

10 *The golden art of enriching.*

the euill of eternall shame, and the horrors of hell.

Prou. 8. 13.

Salomon when he defineth the feare of God to bee the hating of euill, mentioneth immediatly three capitall euils, that a man must hate aboue all other; pride, the euill way, and the mouth that speaketh lewde things. As for the euill of pride; what greater pride or what greater euill can there bee, then for man who is but a worme, and the ordinarie repast of wormes, euen dust and ashes, and who holdeth his breath and all that he hath of God, not to humble himselfe daily before his footestoolle, and to pray vnto him, earnestly for grace and all good things, and to praise him heartfully for such blessings as he hath bestowed vpon him, whether in bodie or in soule, or in both? withall acknowledging all his felicitie to flow from him, who (as the Apostle *S. James* teacheth) is the giuer of euery good and perfit gift from aboue. And as for the other euill, of the euill way; good Lord! what way can be more euill, then for a man to doe his owne worldly will, and his owne wicked way on the Lords day? for a man, I say, to pollute the holy day of the holy One, by following the worldly waies of profit and of pleasure, and to steale away from him both his seruice and the day of his seruice, which ought to be wholly spent and imployed in holines (without which the Apostle saith, no man shall see God) euen in the publike exercise of pietie towards God, and of charitie and mercie towards man for Gods sake? And as for the third euill, of the mouth and tongue that speaketh lewde things; what more lewde thing can the mouth of man vt-

Genes. 18. 27.

Iob 10. 9. 10.

11. 12.

& 25. 6.

1. Mac. 2. 62.

Ecclesiast. 10.

12.

James 1. 17.

Heb. 12. 14.

ter,

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ter, then to vse or rather abuse so irreuerently, as the most part now adaies doe, the adorable name of God, to sweare almost at euery word by the same, and by the blessed name of Iesus, by his passion, by his wounds, and by his blood? The holy Scripture willeth euery knee to bowe at the blessed name of Iesus, in signe of reuerence and subiection (for thereby we doe acknowledge him euen as hee is man to be our Soueraigne, the Lord of Lords, and the King of Kings) and enioyneth euery tongue to confesse that he is the Lord, vnto the glorie of God the father, who hath put downe all things vnder his feete. But these lewde mouthed men will neither reuerence him with the bowing of the knee, nor honour him with the confession and sanctification of the tongue. Their knees will not honour the Sonne, and their tongues wil needs dishonour both the Father and the Sonne. Well, let them be rich who will, surely such as bee proud in Gods sight, and will neither praise him nor pray vnto him, and such as be prophaners of his holy name, and of his holy day, and will not sanctifie both, they shall neuer be rich in God. They may well gather goods, but they shall not proue goods to them, they shall not turne to their good, neither shall they reape any good at Gods hand by them, neither shall they remaine to them and theirs. For only the feare of God (which mother-vertue these men want) is the fountaine of good goods, and of durable riches.

Now the feare of God hath two branches, the one is, we must feare to offend him, because he is

Isai. 45. 23.

Rom. 14. 11.

Phil. 2. 10. 11.

1. Cor. 15. 24.

25. 26. 27. 28.

Heb. 2. 7. 8.

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our Father, whom we must loue in the highest degree: the other is, when we haue offended him, we must feare his furie and punishments, because he is our Lord. Our feare must not be seruite or slavish, such as is the bond-mans feare of his master, which is onely and meerely because of punishment: but our feare must bee filiall and sonly, such as is the childrens feare of their father, as being loth to offend one whom we loue: we must serue the Lord in feare and trembling: we must feare to offend, before we offend; and when as through humane frailtie we fall into any offence, wee must tremble for feare of his rods: like faultie and guiltie children we must shake and quake before the face of our heauenly father, and prostrated at his feete, and vnder his feete, wee must intreate him with our teares to bee appeased towards vs for his mercies sake, and to be pleased with vs for his Sonnes sake, in whom he is well pleased. We must, I say, implore him by his fatherly pitie to lay his rods aside, each one with godly *David*, saying and praying, Lord rebuke me not in thine anger, neither chastise me in thy wrath. But if our most wise and prouident father finde it not expedient for vs to spare vs, and to let vs passe vnpunished; then must we throw our selues downe at his feete, and offer willingly both our bodies and our goods vnto his blowes. Let vs suffer his punishment with all patience, his correction with all submission of minde: let vs beware to murmur against our good father, though his blowes seeme somewhat bitter, and his stripes touch vs to the quicke: let vs alwaies intertaine
this

Psalm. 2. 11.

Psalm. 6. 1.

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this christian cogitation in our hearts, that our father is a most wise father, and therefore knoweth well, yea better then any other, and best of all other, what is most for our good: and that hee is a most good father, and one that loueth his children most dearly and entirely, and therefore will doe nothing vnto vs, but that which will doe vs much good.

In the meane time let each one that is chastised, beseech God to doe it in so mercifull a manner, that his correction may serue for his erection and direction all the daies of his life: That it may serue for his instruction euer thereafter, and not for his destruction, as it doth to the obdured and reprobate: and therefore let him say and pray with the holy prophet *Jeremie*, Lord, correct me, but with iudgement (that is, with moderation and measure) not in thine anger, lest thou bring me to nothing. Finally, he must be so farre from making peruerse inference vpon the correction of God, as though it did argue that God did hate him, because of handling him so; that he must gather the quite contrarie conclusion therof, and euen say to himself thus; The man God loueth most, hee correcteth most; for so saith *Salomon* the wise, My sonne, refuse not the chastening of the Lord, neither bee grieved with his correction: for the Lord correcteth him whom he loueth, euē as the father doth the childe in whom he delighteth. So saith the Apostle Saint *Paul* to the Hebrews; Whom the Lord loueth hee chasteneth, and he scourgeth euery sonne that hee receiueth. If ye endure chastening, God offereth

Jerem. 10. 24.

Prou. 3. 11. 12.

Psalm. 94. 12.

Heb. 12. 5.

6. 7. 8.

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Reuel. 3. 19.

himselfe vnto you as vnto sonnes; for what sonne is it, whom the father chasteneth not? If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not sons. Lastly, so saith our Sauour himselfe by his seruant *S. Iohn*, As many as I loue, I doe rebuke and chasten; bee zealous therefore and amend.

Psal. 119. 67. 71.

Thus wee haue three true witnesses, and one of them more then a witnes, telling and testifying, that correction & chastisement is a token of Gods loue. And we know, or at least ought to know, that in the mouth of two or three witnesses, being true, euery word must stand; so then, if God correct vs because he loueth vs, as it is most certaine that hee doth, we must not doubt, but that it is done for our good. And therefore the holy Prophet *Dauid*, who was as much beloued of God as any; and therefore as much chastised of God as any, and who profited as much by correction and affliction as any, saith of himselfe thus; It is good for me that I haue been afflicted, that I may learne thy statutes. For before I was afflicted and chastised, I went astray; but now I keepe thy word. As if he should say, affliction is a good rod, for it bringeth to God. Thus haue I shewed the nature, qualitie and good effects of the feare of God, so much as me thought might suffice for the declaration of the first rule of this Art, which taketh his beginning from that, which is the beginning both of wisdom, and of durable wealth. And therefore to shut vp this first discourse vpon this first rule of the golden art with some golden sentence; let mee say vnto euery one that would bee wise

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wife or wealthie in this world, and happie in the world to come, that which *Iesus* the sonne of *Syrach* faith: Trust in the Lord, hold fast his feare, and grow old therein; there is no want in the feare of the Lord, and it needeth no helpe: for (as wise *Salomon* faith) in the feare of God is an assured strength, and his children shall haue hope. Yea, that which they hope for they shall haue; euen as much as is good for them to desire or haue here, and as much as they can desire, or would haue, or shall be able to receiue hereafter.

*Ecclesiast. 2.6.
& 40.26.*

Prou. 14.26.

II. Rule.

Wisdom and vnderstanding, that is, the knowledge of God and good things concerning the publicke good of Church or Common-wealth, with humane discretion, foresight and good gouernment about a mans owne priuate life, make the poore man rich, and the rich man yet more rich.

Probation, and declaration.



Blessed is the man that findeth wisdom (saith *Salomon*, who sought wisdom and found it) and the man that getteth vnderstanding; for the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold. It is more pretious then pearles: and all things that thou canst desire, are not to bee compared vnto her. Length of daies is in her right hand, and in her left hand riches and

*Prou. 3.13.14.
15.6.17.18.*

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and glorie. Her waies are waies of pleasures, and all her paths prosperitie. Shee is a tree of life to them that lay hold on her, and blessed is he that retaineth her. The wise shall inherit glory, but fooles dishonour, though they bee exalted. Get wisdome, and get vnderstanding; forget not, neither decline from the words of my mouth. For-
 & 4.5.6.7.8.9. sake her not, and shee shall preferue thee, loue her and she shal keep thee. Wisdome is the beginning, get wisdome therefore, and aboue al thy possession get vnderstanding. Exalt her, and shee shall exalt thee, she shall bring thee to honor, if thou embrace her. She shall giue thee a comely ornament vnto thine head, yea she shal giue thee a crown of glory. I wisdome dwell with prudence. I haue counsell, and I haue strength. By me Princes rule, and the Nobles, and all the Iudges of the Earth. Riches and honour are with me, euen durable riches and righteousnesse. My fruit is better then gold, euen then fine gold, and my reuenues better then fine siluer. That I may cause them that loue me to inherit substance, and I will fill their treasures. The wise man
 & 8.12.13.14. 15.16.17.18. 19.20.21. *Iob* hath an excellent description, of the worth of wisdome. But where is wisdome found? And where is the place of vnderstanding? Man knoweth not the price thereof: for it is not found in the land of the liuing. The depth saith, it is not in me: the sea also saith, it is not with me. Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof. It shall not bee valued with the wedge of gold of Ophir, nor with the pretious Onyx, nor the Saphir. The gold nor the Crysell shall

Iob 18.12.13.
 14.15.16.17.
 18.19.20.21.
 22.23.24.25.
 26.27.28.

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shall be equall vnto it, nor the exchange shall be for plate of fine gold. No mention shall bee made of Corall, nor of the Gabish: for wisdom is more pretious then pearles. The Topaz of Æthiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold. Behold the feare of the Lord is wisdom, and to depart from euil is vnderstanding. A man shall bee satiat (saith *Salomon*) PROV. 12. 14. with good things by the fruit of his mouth, and the recompense of a mans hands shall God giue vnto him. A man shall eat good things by the fruit of & 13. 2. 18. his mouth, but the soule of the trespasser shall suffer violence. Pouertie and shame is to him that refuseth instruction, but hee that regardeth correction shall be honoured. He that is wise in his businesse & 21. 20. shall find good: for in the house of the wise, is a pleasant treasure and oile. Through wisdom is & 15. 31. 32. an house builded, and with vnderstanding it is established, and by knowledge shall the chambers be filled with all pretious and pleasant riches. Innumerable riches come through her hands, and in the Wisd. 7. 11. works thereof are infinite riches. Wisdom made & 8. 5. 18. *Jacob* rich in his labours, and made his paines profitable, and gaue perpetuall glory to *Ioseph*, yea, & 10. 10. brought him the scepter of a Kingdome. Vertue is 11. 12. alwaies crowned and triumpheth, and winneth the battell, and the vndefiled rewards. Wisdom (saith *Iesus* the sonne of *Syrach*) lifteth vp the head of him Ecclesiast. 11. 1. that is low, and maketh him to sit among great men. & 15. 3. 4. 5. 6. Finally, the flowers of wisdom are the fruit of honour and riches, euen the garment of glorie, the crowne of gladnes, and an euerlasting name. & 24. 19.

D

Thus

18 *The golden art of enriching.*

Thus ye see, O yee students in the art of enriching, of how great moment, wisdom and understanding are for the attaining of riches. She maketh the poore man plenteous, and garnisheth the needy with wealth. The man that is low she raiseth aloft: she leadeth him by the hand from among the despised, and placeth him among princes. She lifteth vp his head, and as she storeth and decoreth his heart with grace, so shee crowneth his head with honour here, and with happinesse hereafter. It becometh therefore every man next after the knowledge of God, and of his dutie towards him (for this is the chiefe) to studie and learne the vnderstanding and knowledge of that calling God hath made him to embrace. Let him labour then to be wise and well seene in his owne art and occupation, he more then any other, and more in it then in any other. The man that followeth the liberall profession of letters, let him endeavour to know and comprehend the condition and constitution, the marrow and the mysteries of the art, science, and exercise hee hath betaken himselfe to. For what wots hee, but that God, who hath the hearts of kings in his hand, may open a doore in some kings heart for him to enter into: and not onely open the doore of his hart to make the king loue him, but also the doore of his head, I meane his mouth, to make him say of him, as once *Pharaoh*, King of *Ægypt*, said of *Ioseph*; Can we find such a man as this, in whom is the spirit of vnderstanding and wisdom? Yea, more then this, open also his hand vnto him, and make the Prince doe vnto him, as *Pha-*

raoh

Prov. 21. 3.

Gen. 41. 38. 39.

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Pharaoh did to *Ioseph*, euen prefer him vnto some wor-
thie place in the Church, his Court or Common-
wealth. What wots the lettered man, I say, but that
God, who oftentimes giueth his children fauour in
the eies of kings, will make it befall him, as we find ^{Dan. 1. 17. 18.}
it did to the foure children, *Daniel*, *Hananiah*, *Mi-*
shael and *Azariah*, to whom God gaue knowledge ^{19. 20.}
and vnderstanding in all learning and wisdom,
and fauour in King *Nebuchadnezzars* eies: So that
the King disdained not to commune with them,
though they were but young boies, who finding
them ten times more cunning then all his other
Wise men; he began to honour them with the li-
bertie of ordinarie accessse vnto his presence, and
appointed them alwaies to stand before him. And
as God thus opened the Kings heart to loue them,
and like of them more, then of the other wise men;
who were not wise in God: so afterwards he ope-
ned also the Kings hand vnto them in a more libe-
rall and bountifull manner, then vnto the other
wise men. For it is said, that the King greatly ho- ^{& 2. 46. 47.}
noured *Daniel*, and for his great knowledge made ^{48. 49.}
him a great man, gaue him many great gifts; yea,
he made him gouernour ouer the whole Prouince
of Babel, and chiefe of the Rulers, and aboue all his
wise men. So that he sat in the gate of the King, e-
uen as chiefe Ruler representing the King. Euen as ^{Genes. 41. 42.}
•*Pharaoh* set *Ioseph* ouer his house, yea, ouer all the ^{43.}
land of *Ægypt*, to rule ouer his rulers, and to teach
his wise men wisdom. Likewise *Daniels* three fel-
lowes were preferred by *Nebuchadnezzar*, and set
ouer the Prouince of Babel vnder *Daniel*.

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Ecclesiasticus
39.1.2.3.4.5.6.
7.8.9.10.11.

In one word, the lettered man must labour and endeavour to be such a one as *Iesus* the sonne of *Syrach* hath painted out in these words; He only that applieth his mind to the law of the most High, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himselfe in the prophecies. He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences. Hee seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables. He shall serue among great men; and appeare before the Prince, hee shall trauell thorough strange countries: For he hath tried the good and the euill among men. He will giue his heart to resort early vnto the Lord that made him, and to pray before the most high, and wil open his mouth in prayer, and pray for his sinnes. When the great Lord will, he shall be filled with the spirit of vnderstanding; that he may powre out wise sentences, and giue thanks vnto the Lord in his prayer. Hee shall direct his counsell and knowledge, so shall hee meditate in his secrets. Hee shall shew forth his science and learning, and reioyce in the law and covenant of the Lord. Many shall commend his vnderstanding, and his memorie shall neuer bee put out, nor depart away; but his name shall continue from generation to generation. The congregation shall declare his wisdom, and shew it. Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

And as the literall man must labour to be wise, and well scene in his liberall profession; so must
the

The golden art of enriching. 21

the merchant and trafficking man take pains to vnderstand what belongeth to the handling of merchandise & wares in the ship, & in the shop, at home & abroad; that it may be said of him, that was once said of the Prince of Tyrus, who was a merchant :

Ezeck. 28. 4. 5.

Loe here a man, who with his wisdom and vnderstanding hath gotten him riches, & siluer and gold into his treasures, and by his wisdom and trafficking, hath increased the same. But let the Christian merchant in the meane time, beware of that other qualitie of this princely merchant, which the prophet doth mention in the next words ; And thine heart is lifted vp because of thy riches: as also of that other euill qualitie noted in this Citie in these words ; By the multitude of thy merchandise they haue filled the midst of thee with crueltie, and thou hast sinned. Let him beware of these, I say, lest God cast him with the princely merchant of Tyrus out of the mountaine of God, and bring him to ashes vpon the earth in the sight of all them that behold him. And therefore let our Christian merchant rather imitate the godly and good qualities of the vertuous woman-merchant described by *Salomon* :

vers. 16. 17. 18.

Prou. 31. 10. to 31.

Who as shee is wise ; for shee openeth her mouth with wisdom, and the law of grace is in her tongue: so she feareth the Lord, and is not proud of her riches : she stretcheth out her hand to the poore, and in so doing, is not cruell or vnmercifull, as the merchants of Tyrus were. Well, my wish is, that it may be said of the merchants of these our two famous Cities, which was once said by the Prophet *Isay* of the merchants of Tyrus ; Her Merchants are Prin-

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ces, and her Chapmen the Nobles of the earth. But yet more that that may be said of them, which *Salomon* hath vttered in the commendatiō of his vertuous woman merchant: The merchants of these Cities feare the Lord, and stretch out their hands to the poore; the law of grace is in their tongue, and they feele that their merchandise is good.

Genes. 26. 12.
13. 14.

Exod. 28. 3.
& 31. 2. 3. 4. 5. 6.
& 35. 30. 31. 32.
33. 34. 35.

And as the merchant and trafficking man must take paines to be skilfull in his calling, so must the husbandman and the labourer of the ground labor to vnderstand all things belonging to his farme, his plough, his cattell, his pasture, the fruits of his land, and the flockes of his sheepe. To the end, that with *Isaac*, he may find an hundreth fold by estimation of his sowing, and waxe mightie in flocks of sheepe, in heards of cattell, and in a great household. Likewise must the tradesman or craftesman bee carefull to grow expert and cunning in his craft, and wise in his occupation, that hee may be praised for his great skill with *Bezaleel* and *Aholiab*, two tradesmen wise in heart, and in cunning; of whom it is said, that God filled them with an excellent Spirit of wisdom, vnderstanding and knowledge in all workmanship, to worke curiously in gold, siluer and brasse, in grauing and setting of stones, in hewing and caruing of wood, in working of broidred and needleworke, in blue silke, in purple, in skarlet and in fine linnen; in weauing and working all manner of curious deuices, and subtile inuentions. In one word, euerie man that desireth to bee rich, must endeauour to vnderstand the nature, qualitie, secrets, and perfection of his own vocation. Which
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if hee doe, and ioyne thereunto the feare of the Lord, whereby he shall draw downe Gods blessing vpon his adoes, he cannot but prosper.

But I know it will bee obiected, that it is oftentimes seene, that many ignorant men, many foolish and vnwise folkes are very rich: and on the other part, that many wise, learned, and well qualified men are oftentimes very poore; so that it may seeme that this second rule doth not hold true, &c. Hereunto I answere thus; It is very true which the Preacher of Ierusalem hath said, that he saw vnder the Sunne, that the bread is not to the wise, nor riches to men of vnderstanding, neither fauour to men of knowledge; meaning, that wealth, riches, honour, and fauour of princes and great men doe not befall onely, and alwaies vnto wise, learned, and well qualified persons, but also, and that very often, vnto ignorants, idiots and fooles: and yet notwithstanding the wise Preacher doth not contradict himselfe. For although aswell the euill as the good may bee rich, yet it is in a very different manner. For the ignorant and vnwise cannot be rich in God, nor with a good conscience, nor yet durable rich, as the wise and well qualified are. Riches and honour are with mee (saith *Salomons* Wisedome) euen durable riches and righteousnesse. So that durable riches and righteousnesse, that is, goods with a good conscience, are only proper vnto such as are wise. For the riches of vanitie (saith he) that is of folly, shal diminish; the candle of the wicked shall be put out, his house shall bee destroyed, and the foolish shall inherit follie. In one word, his riches,

Ecclesiast. 9. 11.

Prou. 8. 18.

Prou. 13. 9. 11.
& 14. 11. 18.

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Ecclesiast. 13. 25

Tit. 1. 15.

Rom. 8. 28.

Ecclesiast. 39.
26. 27.

Luke 12. 15. 16.
17. 18. 19. 20. 21

ches, though in themselves they be goods, yet are they not goods to him, because they turne not to his good, but rather to his euill. For (as *Iesus* the son of *Syrach* saith) riches are good, or goods vnto him that hath no sinne in his conscience: that is, vnto the man that hath not gotten, increased, kept and vsed, or rather abused them with an euil conscience. And as the Apostle saith, that vnto the pure are all things pure, but vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their minds and consciences are impure: So likewise may it be wel said, that vnto the godly and good, are al things good, but vnto them that are godlesse and euill, is nothing good, but euen their verie goods to them are not goods, but euils. For as to the godly all things turne to the best, so to the godlesse, al things, yea, euen such things as in themselves be good, turne to the worst. And this is the saying of *Iesus* the sonne of *Syrach*; The principall things for the whole vse of mans life, is water, fire and yron, salt and meale, wheate, honey and milke, the blood of the grape, oyle and clothing. All these things are for good to the godly, but to the sinners they are turned into euill. So then this standeth sure, that although foolish, vnwise and ignorant men may be rich, yet can they not bee rich in God. For I haue now shewed, his goods to him are not goods, and his riches are not durable riches. So saith *Iesus*, the Sonne of God, in the Gospell, of that rich foole, whose ground brought forth fruits plenteously, so that he was constrained to build bigger barnes, to gather in his graines and his goods; and reioy-
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cingly said to his soule ; Soule, soule, thou hast much goods laid vp for many yeeres, eate, drinke, liue at ease, and take thy pastime : O foole (saith our Sauour) this night will they fetch away thy soule from thee ; then whose shall those things be which thou hast prouided? And thus shall it fare with the man that gathereth riches to himselfe, and is not rich in God : Euen with the man who hath gotten or increased goods with an euill conscience, who hath goods and gold, but wanteth goodnesse and godlinesse ; who is wise in the world, but not wise in God. Euen hee whose gold is his God, whose house is his heauen, whose bed is his *Abrahams* bosome, whose boord is to him the banquet of the Lambe, whose praying is his playing, whose almes-deeds are all misdeeds, whose fasting is his feasting; and in one word, whose temporall fulnesse is his eternall felicitie.

As for the other part of the obiection touching the pouertie and need of many men that both feare God, and are wise and endued with great vnderstanding, and for the more full satisfaction thereof; it is to bee considered, that about pouertie and riches, there doe occurre three diuers indeauours of men diuerslie disposed. Some are voluntarie yoke-embracers, others are voluntarie yoke-bearers, and other some are voluntarie yoke-breakers; and all the three orders are praisable, though in a different degree. The first two are properly students in the art of pouertie; for there is a kind of pouertie that doth require both great skil and great courage to embrace it, or to beare it, as it should,

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and ought to bee embraced or borne. So that the rules and precepts of this art do not concerne them who are either willing embracers, or patient bearers of pounties yoke, but onely the third kind, who are yoke-breakers, that is, such as labour and studie to breake in peeces pounties yoke, and to wind themselves out of want by winning of wealth by their vertuous endeauours. For this art teacheth a man, not how to make himselfe poore for Christs sake (which is an attempt and studie of an higher pitch) but how to make himselfe rich in God and with a good conscience, that hee may haue whereupon to impart vnto the poore for Christs sake.

And to speak a little more of the two first kinds of men; the voluntarie yoke-embracers, I call such as being rich, doe willingly abandon their riches to embrace pounties yoke; either by forsaking all that they haue for Christs sake and the Gospell, as in the times and places of persecution; or by giuing away all that they haue, or the most part vnto the poore for Christs sake, and that in the time of peace and immunitie from persecution: Such rare men esteeming it their greatest glorie to resemble our Sauour by making themselves poore, that others by their pountie may be made rich. Euen as our blessed Iesus, who was rich, as heire of heauen and earth, for our sakes became poore, & so poore, that hee had not a house, yea hardly a hole to hide his head in, euen poorer then the birds of the heauen, then the swallow or the sparrow, & poorer then the foxes of the field; and all this, and more then this

Matth. 5. 20. 22
& 19. 27. 28. 29.
Luke 12. 33.
Act. 2. 44. 45.
& 4. 34. 35.

Matth. 8. 20.
Luke 9. 58.
2. Cor. 8. 9.

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this, for our sakes, that we who were poore, through his pouertie might bee made rich. And of such yoke-embracers and voluntarie poore men the primitive Church had not a few; but our age (wherein deuotion is nigh dead, and charity growne cold, and perfection almost euery where turned into imperfection, yea, into defection) hath but too few. Now as for these men, who seeth not but they must needs be poore, though they feare God neuer so much, and bee neuer so well accomplished for wisedome, knowledge and good parts, seeing they are such, as will needs bee poore, and will not bee rich?

The other kind of voluntarie poore men, I call yoke-bearers, who bee they neuer so godly and wise, yet they may be and are ordinarily poore, because they take not care to bee rich, their chiefe studie being to beare the yoke of pouertie patiently, with an inuincible courage & fortitude of mind, & to learne to bee content with a little for the loue they beare vnto tranquillitie of mind (as manie Philosophers and morall men haue done, and yet Heb. 11. 26. doe,) or else for the respect they haue to the eternal reward, as many Ecclesiasticall and Churchmen haue done, and yet doe. And of this disposition are all those, that notwithstanding their abilitie, to follow a more gainefull calling, as great as that of others, and perhaps greater, yet had rather decline and shunne the same, in regard of the manifold toiles, turmoiles, and dangerous snares it is subiect vnto, and betake themselves vnto a lesse gainefull calling; so that it be not accompanied with so ma-

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ny headstrong tentations and entanglements, as the other is environed with. As for example, a man that had rather follow the profession of Philosophie in the Academie for small gaines, then follow the practise of physicke in the citie or countrie with much gaines. Or a man that had rather play the physition and sauer of the sicke in the bed for little, then the pleader of the ignorants cause at the barre for much. For this second order of men consisteth for the most part of these two sorts; of Philosophicall and liberall professours, and of Ecclesiastical ministers, which for the most part are poore, though in the meane time they be both godly and wise, and be appointed of God to teach and preach vnto men godlinesse and wisdom.

Psalms. 84. 10.

Isai. 55. 1. 2.

Ezek. 47. 1. 7.

Zachar. 13. 1.

Psalms. 36. 8. 9.

1. Cor. 3. 1. 2.

Heb. 5. 12.

13. 14.

1. Pet. 2. 2.

John 6 50. 51.

& 15. 1.

Math. 26. 26.

27. 28.

1. Cor. 11 23. 24

Reuel. 2. 17.

& 3. 18.

& 22. 2.

These men are such, that they had rather serue as doore-keepers in Gods house and want much, then dwell in the Tabernacles of wickednesse, and haue much. They had rather keepe Gods Inne to sell vnto men without siluer the liuing waters that flow from the fountaine of life, for the washing away of our fleshly filth; and for the refreshing of our spirituall thirst, to sell the pure milke of the principles of the word for the feeding of such as are babes in Christ, and the strong meate of the harder and higher things of the same word, for such as are more aged in Christ, and the bread of the hidden Manna that descendeth from heauen, and giueth spirituall strength vnto the heart of man, yea eternall life vnto the soule of man, together with the wine, that the true vine aboue doth yeeld, which maketh the heart glad, and the soule of

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man to sing: They had rather, I say, keepe an Inne for God, and winne little, there to sell without siluer for Gods spirituall victuals to feede and make fat mens soules, then to keepe an Inne for men, and winne much, by selling for siluer, food for the refreshing and fating of mens bodies. They had rather sit in Christs shop, and sell for him vnto naked and needie soules gold tried by the fire, euen the gold of godly instructions, & good directions, that they may be made rich in godlinesse and in goodnessse, together with the white raiment of Christs righteousness (for as *Jacob* got his earthly fathers blessing in his elder brothers cloathes, so must wee our heavenly Fathers blessing in our elder brothers coate) that they may bee cloathed, and that their filthie nakednesse doe not appeare: they had rather, I say, sit and sell in Gods shop without siluer such celestial wares, and in the mean time be poore; then to sit in mans shop, and sell silkes and satin, or cloathes of siluer and gold to couer mens backs with, and thereby to become very rich in siluer and gold. They had rather labour in anointing the inward eies of blind, or dim-sighted soules, with such eie-salue as Gods spirit composeth; and to anoint the hard hearts of some, and the brused harts of other some with the suppling oyle of wholesom exhortations, and gracious consolations, and to apply the spirituall plaister made of the leaues of the tree of life, for the purging & cleansing of sore-running soules; they had rather, I say, play the spirituall physitions and be bare, then be ministers of medicine to sicke and sore bodies, and abound. They

Reuel. 3. 18.

Genes. 27. 15.

Mat. 22. 11. 12.

Galath 3. 27.

Reuel. 19. 8.

Reuel. 3. 18.

& 22. 2.

1. Iohn 2. 10.

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Iſai. 1. 2. 16.

17. 18.

& 34.

& 48.

& 51.

& 58.

Ierem. 2.

& 7.

& 17.

Ezech. 3. 17.

18. 19. 20. 21.

Holc. 4.

& 8.

Deutero. 13.

& 17. 8. 9. 10. 11.

2. Chron. 19.

8. 9. 10. 11.

Act. 15.

1. Cor. 14. 32.

1. Iohn 4. 12. 13

2. Iohn 9. 10.

Matth. 23. 42.

Ephes. 2. 20.

1. Cor. 3. 11.

1. Pet. 2. 6. 7.

had rather stand in the pulpit, and pleade for Gods right, that is, for pietie and deuotion against irreligious men, and for the princes right, that is, for loialtie, obedience and reliefe against disloiall, disobedient, and vnreasonable subiects, and for the poores right, that is, for charitie and mercie in almes and hospitalitie against couetous and vnmercifull men, and in the meane time bee but meane men themselves in their worldly estate; then to stand and pleade at the barre for another mans right, and redresse of wrong, and thereby to become mighty on earth. They had rather stand and minister at the Lords Table in the Church, and get little, then attend or stand at the Kings table in the Court, and gather much. And yet to say somewhat more; they had rather sit in the chaire of the Church (for euery pastors and prelates particular Church-chaire is a part of the Apostolicall chaire) to iudge betweene doctrine and doctrine, veritie and heresie, betweene the sound building of gold, siluer and pretious stones, and the slight building of wood, stubble and straw vpon the foundation and corner stone, Christ Iesus; and that according to the rule and square of the sacred Scriptures; they had rather, I say, sit and iudge in doctrinall causes and cases, and possesse in the meane time, but little in comparison of many others, and yet haue lesse to leaue behind them vnto such as doe belong vnto them; then to sit in the gate or seate of ciuil iudgement to iudge betweene parties and parties, about cases and causes of inheritance, of vsurpations, violence and wrongs, and therby acquire great possessions

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sions for them and theirs. Finally, as with *Dauid*, Psalm. 84. 10. they had rather serue as doorekeepers in the house of God, then dwell in the tabernacles of wickednesse, (as I said of them in the beginning): so with *Moses* they had rather choose to suffer aduersitie with the people of God, (who were tried by mockings and scourgings, by bonds and imprisonment, and did wander vp and downe through wildernesses and mountaines, hauing no other lodging but the dennes and canes of the earth, and no other clothing, but sheepes and goats skinnes, and at last were stoned, hewen asunder, or slaine with the sword) as the Apostle *Paul* speaketh to the Hebrewes, then to inioy the pleasures of finnes for a season: Esteeming the rebuke of Christ greater riches, then the treasures of Egypt, yea then the treasures of the whole world; as hauing with godly *Moses* a respect vnto the recompense of the reward, euen the eternall reward in the heauens. So this being the disposition of poore Ecclesiasticall men (for generally such men are poore) what can we say of them else, but that which the blessed Son of blessed *Marie* said once of a happie *Marie*, that they haue chosen the better part, which shall not be taken away from them: whereas other men of other secular callings (for being a lay man my selfe, I would be loath to condemne any of the foresaid lay callings, and yet as loath would I bee to flatter any of them, as I would not wish any man should flatter himselfe in the vaine and friuolous preferring of his secular vocation howsoeuer gainefull, honourable, or excellent it be, before the spirituall) where

Heb. 11. 24. 25.

26. 27. 36. 37. 38

Luke 10. 40.

41. 42.

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where as, I say, other men of other callings are with carefull *Martha* combred about many things. And these things being duely considered, I hope both the parts of the obiection aboue propounded will bee satisfied, and the rule sufficientlie verified.

And so much the more willing I haue been in this place vpon this occasion to discourse of the dignitie, and excellencie of the Ecclesiasticall calling, as for that, because lay-men, and chiefly the richer sort, are commonly so prone to despise, and so apt to vilipend Churchmen, and that for nothing so much as because of their pouertie & base estate. As also for that the richer sort of lay-men be generally so loath to consecrate any one of their children to the seruice of God, so that they do preferre a gainefull calling, be it neuer so base, vnto that which is the Queen of callings. If we wil reade the histories of Kingdomes and Countries, yea euen but those of our owne, we shal find how in former times, the sons of Monarches, Kings and Princes haue been Ministers, Preachers and priests in Gods house: and yet now adaies, we see that a Lawyers, a Merchants, yea, a tradesmans sonne will skorne to be a Minister, if he haue any meanes. Alas miserable men that wee are, wee are so deafe wee cannot heare what the Euangelicall Prophet (who was both a Preacher, and of princely blood, euen brothers sonne of *Vzziah* King of Iudah) proclaimeth touching the dignitie of the Ministers of the Gospell; How beautifull (saith he, and after him the Apostle Saint *Paul*) vpon the mountaines are the feet

Isai. 52.7.

Rom. 10. 15.

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feete of him that declareth and publisheth peace! That telleth good tidings, and publisheth saluation, saying vnto Zion, Thy God raigneth. Wee are so blind, we cannot see how that such as turne many to righteousness, (bee they neuer so base for birth, Fisher-mens sonnes, Tent-makers sonnes, or Carpenters sonnes, or what ye will) that such, I say, shal one day shine as the stars for euer and euer. For this thing, godly *Daniel* (who was first a prisoner, *Dan. 12. 3.* and afterward both a Prophet in the Church, and a Prince in the Common-wealth vnder the King) or rather the holy Angell by his mouth telleth vs. Finally, we are so ignorant and lumpish, that wee cannot consider, how that poore fishermen for being *Matth. 19. 28.* Christs Ministers, shall in that great day sit vpon twelue thrones, and iudge the twelue Tribes of Israel, as the great Iudge of the world hath said. And therefore to shut vp this present discourse, I my self being a lay-man, with all lay-men to giue care vnto the exhortation of the holy Apostle; We beseech you brethren, that ye know them which labour a- *1. Thes. 5. 12. 13.* mong you, and are ouer you in the Lord and admonish you; that ye haue them in singular loue for their works sake. Remember them which haue the *Heb. 13. 7. 14.* oversight of you, which haue declared vnto you the word of God, whose faith follow, considering what hath been the end of their conuersation. Obey them and submit your selues vnto them: For they watch for your soules as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

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III. Rule.

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III. Rule.

Diligence in a lawfull calling, as in labouring the ground, in trading or trafficking, or in following some literall profession, together truth, temperancie in living, and flying of idlenesse, and excesse make the poore man rich, and the rich man yet more rich.

Probation, and declaration.

Proou. 5. 26.

*& 6. 6. 7. 8.
9. 10. 11.*

& 10. 4. 5.

*& 12. 11. 14.
24. 27.
Eccles. 10. 28.
& 12. 1. 2.*



Dinke the waters of thine owne cisterne, and of the springs out of the midst of thine owne well, saith *Salomon*. Goe to the Pismire O sluggard, Behold her waies, and be wise, for she hauing no guide, gouernour nor ruler, prepareth her meat in Summer, and gathereth her food in Haruest. How long wilt thou sleepe O sluggard? When wilt thou arise out of thy sleepe? A little sleepe, a little slumber, a little folding of thy hands to sleep; therefore thy pouertie commeth as one that trauelleth by the way, and thy necessitie like an armed man. A slothfull hand maketh poore, but the hand of the diligent maketh rich, he that gathereth in summer, is the sonne of wisdom, but hee that sleepeth in haruest, is the sonne of confusion. Hee that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding. A man shall bee satiate with good things by the

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the fruit of his mouth, and the recompense of a mans hands shall God giue vnto him. The hand of the diligent shall beare rule, but the idle shall be vnder tribute; whereas the riches of the diligent man are pretious. Where none oxen are, there the crib is emptye, but much increase cometh by the strength of the ox. Where by the ox is meant labour, and by the crib the barne, signifying, that without labour there is no profit. For in all labour, saith hee, there is abundance, but he, that followeth the idle, shall be filled with pouertie. The sluggard lusteth and hath nought, but the soule of the diligent shall haue plentie. Loue not sleepe, lest thou come vnto pouertie, open thine eies, and thou shalt be satisfied with bread. The slothfull will not plow because of winter; therefore shall he begge in summer, and haue nothing. The thoughts of the diligent doe surely bring abundance, but whosoever is hastie, doth come to pouertie. He that loueth pastime, shall be a poore man, and he that loueth oyle and wine, shall not be rich. The desire of the slothfull slaieth him, for his hands refuse to worke. Hee coueteth euer more greedily, but the righteous giueth and spareth not. A diligent man in his businesse standeth before Kings, and not before the baser sort: for glorious is the fruit of good labours. Keepe not companie with drunkards, and with gluttons, for the drunkard, and the glutton shall be poore, and the sleeper shall be cloathed with ragges. I passed by the field of the sloathfull, and by the vineyard of the man destitute of vnderstanding.

Prou. 14. 4. 23.

& 28. 19.

& 13. 4.

& 20. 13.

Eccles. 40. 18.

& 20. 4.

& 19. 24.

& 21. 5. 17.

25. 26.

& 22. 29.

Wisd. 3. 15.

Prou. 23. 20.

21. 32. 29. 30.

31. 32.

1. Cor. 5. 11.

& 26. 14. 15.

Prou. 24. 30.

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31.32.33.34.

& 26.14.15.

& 27.23.24.
25.26.27.

& 31.10.10 31.

And loe, it was all growne ouer with thornes, and nettles had couered the face thereof, and the stonewall thereof was broken downe. Then I beheld, and I considered it well: I looked vpon it, and receiued instruction; yet a little sleepe, a little slumber, a little folding of the hands to sleepe; so thy pouertie commeth as one that trauelleth by the way, and thy necessitie like an armed man. As the doore turneth vpon his hinges: so doth the slothfull man vpon his bed: hee hideth his hand in his bosome, and it grieueth him to put it againe to his mouth. Bee diligent therefore to know the state of thy flocke, and take heed to the heards. For riches remaine not alwaies, nor the crowne from generation to generation. The hay discovereth it selfe, and the grasse appeareth, and the hearbs of the mountaines are gathered. The lambes are for thy clothing, and the goates are the price of the field; and let the milke of the goates be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maids.

Likewise *Salomons* vertuous woman acquireth riches for her selfe, and her husband by diligence and industrie; for shee overseeth the waies of her household, and eateth not the bread of idlenesse. She seeketh wooll and flaxe, and laboureth cheerefullie with her hands. She riseth while it is yet night, and giueth the portion to her household, and the ordinarie to her maides. Shee considereth a field, and getteth it, & with the fruits of her hands, she planteth a vineyard. Her candle is not put out by night,
shee

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shee putteth her hand to the wheele, and her hand handleth the spindle. She maketh her selfe carpets, fine linnen: and purple is her garment. She maketh sheets and selleth them, she giueth girdles vnto the merchants, and she feeleth that her merchandise is good. This womans price the wise man accounteth farre aboue the pearles, honour is her clothing, and her children call her blessed. Her husband trusteth to her vertue, and by her vertue hee is knowne in the gates. So that he praiseth her, and crowneth her with this commendation, Manie daughters haue done vertuouslie, but thou surmountest them all. But *Isaies* idle and carelesse women are of another nature. They are haughtie, and not humble, they are walkers, and not workers, their feet and their eies are alwaies wandring. They spend whole daies and nights in decking themselves, and in beautifying their bodies; their whole studie is about their onaments of tires, hoods and calles, of sweete balles, bracelets, and bonets, of tablets, earrings, mufflers and rings; of vailes, wimpels and crisping pins, of girdles, glasses, fine linnen and launes, and such other pieces of costly apparrell. And therefore the Prophet speaketh to them in this wise: Rise vp ye women that are at ease, heare my voice, ye carelesse daughters, hearken to my words. Ye women that are carelesse shall be in feare aboue a yeere in daies: for the vintage shall faile, and the gathering shall come no more: Yee women that be at ease be astonished: feare O yee idle women: put off the cloathes. (meaning their costlie and

Isai. 3. 16. 17.

18. 19. 20. 21.

22. 23. 24.

& 31. 9. 10. 11.

12. 13. 14.

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pompous apparrell) make bare, and gird sackcloth vpon the loines, (as if he should say, Turne your silkes into sackcloth, and your odours into ashes) : men shall lament for the teates, euen for the pleasant fields, and the fruitfull vine. Vpon the land of my people shall grow thornes and briars : yea vpon all the houses of ioy in the citie of reioy-
cing.

It cannot be otherwise said then, but that as a ver-
tuous woman is a most great good, so an idle vici-
ous woman is a most great euill. By slothfulnes, the
rooffe of the house goeth to decay, and by the idle-
nesse of the hands, the house droppeth thorow.
Hate not labourious worke, (saith *Iesus* the sonne
of *Syrach*) neither the husbandrie, which the most
high hath created ; and if thou haue cattell, looke
well to them. Also in the hands of the crafterman
shall the workes be commended. If thou hast ga-
thered nothing in thy youth, what canst thou find
in thine age? My sonne leade not a beggers life,
for better it were to digge, then to begge. Begging
is sweet in the mouth of the vnshamefast, and in his
bellie there burneth a fire. Likewise the holy Apo-
stle, as he laboured with his owne hands, to relieue
his owne necessities, and those of other poore bre-
thren, so he will not haue idle men, and such as will
not worke, to eate. And therefore very earnestly he
exhorteth, yea commandeth such folkes to labour
with quietnesse, and to eate their owne bread ; for
the husband-man must labour before he receiue
the fruits, and he that prouideth not for his house-
hold,

Eccles. 10. 18.

Eccles. 7. 15. 22.

& 9. 19.

& 25. 3.

& 40. 28. 29. 30.

Act. 20. 34 35.

1. Thel. 4. 11.

2. Thel 3. 7.

10. 11. 12.

1. Tim. 5. 8.

2. Tim. 2. 6.

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hold, is in that part worse then an Infidell.

The world now a daies is combred with two sorts of idle men; some haue a calling, and will not follow it, and others are ashamed to learne a manuell trade or occupation, because they are Gentlemen borne, though they haue no lands. As for the first order of idle men, it were a pitilesse pitie, to pitie such mens pouertie; for it is good reason that he be poore, who hauing a calling to wind himselfe out of pouertie, will not inure himselfe to exercise and follow the same. And good reason that hee eate not, but starue for hunger, who may work, and can worke, and hath occasion offered him to work, and yet will not worke, whereby hee may haue what to eate, (for so saith the Apostle) yee that will not imitate the holy Apostles example, who wrought with labour, and trauell night and day with his owne hands, lest hee should haue been chargeable to others. And therefore all that haue betaken themselues to a gainefull calling ought to imitate the diligence of *Salomons* vertuous woman, bee they women, or bee they men. Shee laboureth cheerefully with her hands, yea her candle is not put out by night, for she riseth while it is yet night, and giueth the portion to her household, and the ordinarie to her maides. As for the other order of idle men, who are gentlemen, but without lands, and yet are ashamed to betake themselues to a trade, because of their Gentry, or Nobilitie of blood. Trulie in my conceit, their pouertie is to be pitied, but yet their idlenesse me thinketh cannot be

2. Theſ. 3. 8.

9. 10. 11. 12.

Prou. 31. 13.

15. 18.

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be excused. Neither can I see, how a mans Gentilitie can be disparaged any whit by the meanes of a vertuous art of an honest craft or occupation. Neither can I see any such antipathie, or opposition betweene Gentilitie, and mechanically industrie that they cannot consist together. No, no, they can well enough agree together, though poore Gentlemen be loath and are ashamed, that in their persons they should ioyne together. But this shame of theirs is not a good shame, but such a shame as they ought rather to bee ashamed of. Gentilitie tooke the first originall from vertue, and there is no Gentilitie or Nobilitie in blood, but in regard of the seeds of vertue, which are supposed to accompanie the blood of such as are called Gentlemen borne. The which thing being true, as it is most true, it followeth that Gentilitie cannot be either extinguished, or impaired by a mechanically trade, which is likewise grounded and founded vpon vertue, and is practised for the cherishing of vertue, and the quelling of vice. So that Gentilitie, and mechanically industrie are sisters, even the daughters of one dame; for vertue is the mother and mistress of both. Men may well set them together by the eares; but (as I said before) they of themselves could well enough agree. The Lord himself would not be idle: for besides the creation of the world, he planted a Garden Eastward in Eden, and so in a manner played the Gardiner. It is also said, that he made skynne-coates for *Adam* and *Eve*, and so for the good of man, and for our good example, he

disdained

Genes. 3. 8.

& 3. 7. 21.

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disdained not in a manner to play the taylor. For whether the Lord himselfe as hee planted the garden of Eden for our first parents, so also made the skinn-coates for them, as the letter of the text doth import, or whether hee gaue them knowledge to make themselues cloathes, as some doe suppose; it is not much materiall. It is sufficient that we learne this lesson hence, that a man ought not to be ashamed to practise a mechanicall art, seeing God is the author thereof. And therefore God himselfe by *Moses* calleth the making of *Aarons* garments, a worke of the Spirit of wisdom: As also the working in gold, siluer and brasse, the grauing and setting of stones, and caruing of wood, the working in broided and needle worke, in blue silke, in purple, in skarlet, and in fine linnen, together with weauing, and the practising of such inuentions, and workes as flow from the spirit of wisdom, knowledge and vnderstanding. And therefore they bee such exercises and employments, as a Gentleman borne ought not to bee ashamed to learn the, and to practise them rather the to liue in idlenesse. If then euen almighty God himselfe disdained not to worke for the benefit, behoofe, and good example of men (for as for himselfe, there was neuer yet any that needed lesse to worke then hee) what reason haue wee to bee ashamed to worke with our hands, chiefly such as haue no other meanes besides working to liue by?

Exod. 28. 3.
& 31. 3. 4. 5. 6.
& 35. 30. 31. 32.
33. 34. 35.

G

And

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Genes. 2. 15.
& 3. 23.
& 4. 2.
& 9. 20.
& 13.
& 26.
& 29.
& 30.

1. Sam. 16. 11. 12.

And not onely hath God wrought, but also the best Gentlemen that euer were, haue likewise followed some one laborious occupation or other, and that both to gaine by it, and to keepe themselves from idlenesse, which is the roote of all euill, and maketh a mans, both soule and bodie poore. *Adam*, the first father of mankind, and the monarch of the earth, when as he was yet innocent, (and therefore out of doubt a better Gentleman, then any that are now) was put into the garden to dresse it, and to keepe it. Though God was his father by creation, and formation, (for besides him, he had no other father) yet hee was not brought forth, or borne to be idle, but to be a gardiner, before his fall, & a labourer of the ground after his fall. Also his two sonnes were men of occupation, *Abel* a keeper of sheepe, and *Cain* a tiller of the ground. And *Noah* the father and monarch of the renewed earth, was he not an husband man, and did he not plant a vineyard? and were not *Abraham* and *Lot*, *Isaac* and *Jacob*, and their children husbandmen and shepherds? Yea more, all of these had lands, fields and pastures, besides houses and flockes, yea more then many Lords and Knights, now adaies haue, and yet wee see they disdained not to labour; whereas many of our Gentlemen that haue none of all these, or but very little, will be ashamed to doe as they did. But what will our idle Gentleman say of *Dauid*, who being a young man, was the keeper of his fathers sheepe, and who (if God had

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had not taken him from the sheepe-coate to make him a King, and a keeper of his people) would haue plaid the husbandman still? was not young *Dauid* a Gentleman, euen then when hee kept the sheepe? If any one doubt of it, I will shew them that he had euen then moe gentlemanlike qualities, then any of our Gentlemen now a daies haue. King *Sauls* seruants reported to their master, that *Ishai* the Bethlemite had a sonne, who was a cunning player vpon the harpe, a man of warre, strong and valiant, and wise in matters, and a comelie person, and such a one as feared the Lord, which is the crowne of al Gentilitie and Nobilitie. Wherefore King *Saul* sent messengers vnto *Ishai*, and said, send mee *Dauid* thy sonne, which is with the sheepe. Thus *Dauid* was fetched from the sheepe-coate to the Kings court, and brought from feeding of sheepe, to bee the Kings Favourite, his Musition and Physition both at once. For when the euill spirit came vpon the King, *Dauid* tooke an harpe, and plaid with his hand, and *Saul* was refreshed and was eased, for the euill spirit departed from him. Also he was the Kings armour-bearer; for hee was so strong, that when as hee yet kept his fathers sheepe, he slue both a lion and a beare that came among the flocke; and afterwards in the field hee slew the mightie Giant *Goliath*. Finallie, hee behaued himselfe so valiantlie against the Philistims, who were Gods enemies,

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Matth. 1. 20.
& 13. 55.
Marke 6. 3.
Luk 1. 27.
& 2. 4. 51.
& 4. 22.

mies, that by his vertue and valour, hee deserued the mariage of the Kings daughter, howsoever that hee was (as he saith of himselfe to *Sauls* seruants, who in the Kings name made offer to him to bee his sonne in law) a poore man, and of small reputation. Thus I haue shewed then, that *Dauid* was as good a Gentleman, as any Gentleman of these daies is, euen then when hee kept his fathers sheepe. Moreover, what can our idle Gentlemen say of *Ioseph*, the husband of the blessed virgin, who was a man of the house and lineage of *Dauid*, and by the Angell, called the sonne of *Dauid*; was he not of as good an house, and of as Gentle blood as any of our idle Gentlemen are, yea, and better by many degrees: and yet he for all that, disdained not to bee a Carpenter, and to follow this trade. Finallie, Christ the sonne of *Dauid*, yea more, the Son of God, would not be idle, when as he was yet young, but was subiect to his supposed father *Ioseph*, and vnto *Marie* his mother, and exercised the Carpenters trade; and therefore the Iewes called him in disdaine, not onely the Carpenters sonne, but also the Carpenter. Wherefore I wish, that neuer a Gentleman borne should be ashamed of a mechanicall craft after our Sauour Christ, and that no Christian Common-wealth should esteeme a man to haue lost his Gentilitie for exercising of a trade.

Alas what will our idle Gentleman say,
when

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when he shall be asked at the last day, concerning the calling he should haue followed here in this life? shall he haue no other thing to answer, but that hee was of no craft or occupation, because he was a Gentleman borne? what an vnfauorie answer will it bee before God, who not onely hath taught men mechanicall trades, but also disdained not to worke himselfe by the word of his mouth, in creating the world, in planting the garden of Paradise, and in making of skinne-cloathes for *Adam* and *Eue*? What an vnfauorie answer shall it be, I say, before our Sauour Christ, the Sonne of God, who disdained not to worke in the Carpenters trade in his supposed fathers house *Joseph*, who was of the same craft? and before his blessed Apostles, which were fishermen, as *Saint Paul* was a Tent-maker? Then I feare me, shall the idle Gentleman say; Would God I had been a Tailor, when I was a stealer; a Rope-maker, when as I was a Robber; a Pedler, when as I was a Pirat; a Dier, when as I was a Dicer; a Carter, when as I was a Carder; and a Shoemaker, when as I was a swaggerer. Would God I had been of any lawfull calling, when as I was an idle man liuing without all calling. And trulie if a man must render an account of euery idle word hee speaketh in this life, at the day of iudgement (as our Sauour himselfe hath said) how much more must he render and giue account of his idle liuing in this

Mark. 3. 6.

Luke 2. 51.

Matth. 4. 18. 21

Iohn 21. 3.

Act. 18. 1. 2. 3.

Matth. 12. 36.

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Ezek. 16. 49.

Prou. 23. 21.

Eccles. 19. 1.
& 33. 25.

life at that day? Idlenesse and excesse (as the Prophet teacheth vs) were two of the finnes of Sodom; and therefore if wee would shun and eschew the fire and brimstone of Sodom, let vs shunne and eschew their finnes. Besides that (as the Wise man telleth vs) the drunkard and the glutton shall bee poore, and the idle sleeper shall bee clothed with ragges; And the labouring man that is giuen to drunkennesse, shall not bee rich. Thus we see then, that diligence and temperance are of great moment, both to get and augment riches. And trulie as the loue of intemperance and excesse doth hold the poore man from being rich, so doth the practise of excesse in table or apparrell make the rich man poore, as wee shall shew in the declaration of the ninth Rule of this Art.

Deut. 28. 23.

24. 38.

Micah. 6. 14.

Haggai. 1. 6.

Amos 4. 7. 8. 9.

And therefore to conclude this present discourse concerning diligence in a lawfull calling, I wish the student in this Art to obserue this one thing, that except hee begge dailie Gods blessing to his businesse, his diligence and industrie will but little auaille. Hee may well carrie out much seede into the field, but except the Lord blesse it, hee shall gather but little in, for the grasshoppers shall destroy it, or the heauen shall bee as brasse aboue it, and the earth as yron vnder it, for the Lord shall withhold the first, and the latter raine, and shall shut the windowes of heauen, so that it shall
bee

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bee consumed with drought: or hee will open the windowes of heauen in such a manner, that either the floods shall overflow the fields, or the cloudes shall powre downe riuers of waters to drowne the cornes, so that the seed shall rot vnder the clods; or else will he smite them with blasting and mildew; so that howsoeuer he sow much, yet shall he reape but little, except the Lord blesse that which he hath sowed. Hee may well plant a vineyard, or a hopyard, and dresse it, but except the Lord blesse it, hee shall not drinke of it, for the wormes shall eate it. Hee may well plant many fruit-trees, fig-trees, apple-trees, & plum-trees; but except the blessing of the Lord be present with his planting, swarmes and armies of palmer-wormes, canker-wormes, and caterpillers shall deuoure and eate vp his fruites, and the buddes of his trees. Hee may well enioy hearde of cattell and flockes of sheepe, but except the Lords blessing bee with the owner, hee shall bee cursed in them all; yea, the Lord shall make his beasts to mourne, his cattell to consume, and his flockes to fall away for want of pasture, which shall either not spring out of the earth, being hard as yron, or shall be withered away through the excessiue heate, or shall bee eaten vp by the multitudes of grasshoppers. Hee may well get goods, and build houses, but except the Lord blesse him in the same, his goods shall doe him no good, they shall goe away from him, or hee

Joel 1.

Genes. 7. 11.

Psalms. 107.

33-34.

Deut. 28. 39.

Joel 1. 4. 11.

Deut. 28. 18.

Joel 1. 4. 18.

19. 20.

Zephani. 1. 13.

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Prou. 28. 8.
Ecclef. 2. 26.

Hag. 1. 6.

Pſalm. 127. 1. 2.

Leuit. 26. 30.

hee ſhall bee ſpoiled of them, or hee ſhall leaue them to ſuch as wil doe more good with them, then he: he ſhall heape vp, to giue and leaue to him that is good before God; and the houſes that hee hath builded, hee and his ſhall not inhabit. In one word, to ſpeake with the Prophet *Haggai*, Hee may well eate, but hee ſhal not bee ſatiſfied, nor haue inough; hee may well drinke, but hee ſhall not bee filled; hee may well cloath himſelfe, but hee ſhall not bee warme; and hee may well earne wages, but hee ſhall put them into a broken bagge. And the cauſe of all this, is the want of the Lords bleſſing. For as the Kinglie Prophet ſaith, except the Lord build the houſe, they labour in vaine that build it: Except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to riſe earlie, and to lie downe late, and eate the bread of ſorrow: but hee will ſurelie giue reſt to his beloued. Not that hee will exempt them from labour, but onelie from the vnprofitableneſſe and vncomfortableneſſe thereof. For hee will giue to his beloued, that is, to ſuch as are deare vnto him for the loue and feare of his name, and doe continuallie begge his bleſſing to their adoes, hee will giue them reſt from all vnprofitable and vncomfortable paines taking; whereas without his bleſſing, a mans ſtrength ſhall bee ſpent in vaine. Hee may well paſſe and ſpend nights and daies in toiling and moiling,

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ling, but hee shall reape but little profit and lesse comfort, let him labour neuer so much, and neuer so long. For diligence is no better then negligence, and businesse is but idlenesse without the Lords blessing. For it is the Lords blessing that watereth the earth, and makes it very rich, euen that watereth abundantly the furrowes of the earth, and causeth the raine to descend into the valleies thereof, and maketh it soft with showers, and droppeth fatnesse vpon the fieldes, so that the hilles are compassed with gladnesse, the pastures are clad with sheepe, and the valleies are couered with corne, which maketh men to shout for ioy and sing.

Psal. 65. 9. 10.

11. 12. 13.

& 107. 35. 36.

37. 38. 41.

& 67. 6. 7.

& 68. 9.

H

III. Rule.

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IIII. Rule.

The poore man must not purchase, nor the rich man increase his riches by violence, oppression, theft, robbrie, extortion, bribing, vniust detention, neither yet by peruerting of equitie, as by false testimonie, pleading in an euill cause, or vnrighteous iudgement.

Probation, and declaration.

Exod. 22. 21.
22. 23. 24.



& 23. 1. 3.
6. 7. 8. 9.

Leuit. 19. 13.

Thou shalt not doe iniurie to a stranger, (saith the Lord by Moses) neither oppresse him; yee shall not trouble any widow, nor fatherlesse child. If thou vexe and trouble such, and so hee call and crie vnto me, I will surely heare his crie; then shall my wrath bee kindled, and I will kill you with the sword, and you wiues shall bee widowes, and your children fatherlesse. Thou shalt not ouerthrow the right of the poore in his suite. Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent, and the righteous. Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to bee a false witnesse. Thou shalt not esteeme a poore man in his cause. Thou shalt

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shalt not oppresse thy neighbour by violence,
neither robbe him, or doe him wrong. The
workemans hire shal not abide with thee vntil
the morning. Thou shalt not oppresse an hired
seruant, that is needie and poore, neither of thy
brethren, nor of the stranger, that is in the land
within thy gates. Thou shalt giue him his hire Deut. 14. 15.
for his day, neither shall the sunne goe downe
vpon it, for he is poore, and therewith sustaines
his life, lest he crie against thee, vnto the Lord,
and it be sinne vnto thee: Wrest not thou the & 16. 19.
law (saith the Lord to Lawyers and Iudges) nor
respect any person, neither take reward, for the
reward blindeth the eies of the wise, and per-
uerteth the words of the iust. God standeth in
the assemblie of Gods, (saith the godly King Psal. 82. 2. 3. 4.
Dauid) hee iudgeth among Gods. How long
will ye iudge vniustly, and accept the persons
of the wicked? doe right to the poore and fa-
therlesse, doe iustice to the poore and needie,
deliuer them, and saue them from the hand of
the wicked. The Lord (saith wise *Salomon*) will Prou. 15. 25. 27.
destroy the house of the proud oppressor, but
he will establisth the borders of the widow. He
that is greedie of gaine, troubleth his owne
house, but hee that hateth gifts shall liue. Rob & 22. 16. 28.
not the poore, because hee is poore, neither op- & 23. 10. 11.
presse the afflicted in iudgement, for the Lord
will reuenge their cause, and spoile the soule of Deut. 28. 17.
him that spoileth them. He that oppresseth the
poore to increase himselfe, and giueth vnto the
rich

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Prou. 3. 27.
28. 29.

& 12. 3. 7.
& 11. 4.

& 14. 31.
& 17. 5.

& 15. 6. 27.
& 13. 22.

& 16. 8.
& 19. 1. 8.
& 28. 6.

& 21. 7.

& 28. 15. 16. 18.

rich, shall surelie come to pouertie. Remooue not the ancient bounds, and enter not into the field of the fatherlesse, for hee that redeemeth them is mightie, and hee will defend their cause against thee; and cursed bee hee that remooueth his neighbours marke. Withhold not the goods from the owners thereof, though there be power in thine hand to doe it. Say not vnto thy neighbour, goe and come againe, and to morrow will I giue thee, if thou now haue it. Intend none hurt against thy neighbour, seeing hee doth dwell without feare by thee. A man cannot bee established by wickednesse, but the root of the righteous shall not be moued: for riches auaille not in the day of wrath, but righteousness deliuereth from death. Hee that oppresseth the poore, reprocueth him that made him; but hee honoureth him that hath mercie on the poore. The house of the righteous hath much treasure, but in the reuenewes of the wicked is trouble: yea, the riches of the sinner is laid vp for the iust. Hee that is greedie of gaine, troubleth his owne house, but hee that hateth gifts shall liue. Better is a little with righteousness, then great reuenewes without equitie. Better is the poore that walketh in his vprightnesse, then he that peruerteth his waies though hee bee rich. The robberie of the wicked shall destroy them, for they haue refused to execute iudgement. As a roaring Lion, and an hungrie Beare, so is a wicked ruler ouer

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ouer the poore people. A Prince destitute of vnderstanding, is also a great oppressor, but he that hateth couetousnesse, shall prolong his daies. He that walketh vprightlie shall be saued, but hee that is froward in his waies shall once fall. There is a generation, whose teeth are as swords, and their chawes are as kniues, to eate vp the afflicted out of the earth, and the poore from among men. The horseleach hath two daughters, which crie, Giue, giue. Open thy mouth for the dumb in the cause of all the children of destruction, open thy mouth, iudge righteously the afflicted and the poore.

& 30.14.15.

& 31.8.9.

If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for hee that is higher then the highest regardeth, and there bee higher then they. Surely oppression maketh a wise man mad, and the reward destroyeth the heart.

Ecclesiast. 5.7.
& 7.9.

Some (saith the holy man *Iob*) remooue the land-markes, that robbe the flockes; and feede thereof, they leade away the asse of the fatherlesse, and take the widowes oxe to pledge. They make the poore to turne out of the way, so that the poore of the earth hide themselves together. Behold, others as wild asses in the wilderness, rise earelie for a pray, they reape his prouision in the field, but they gather the

Iob 24.1. to 20.

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late vintage of the wicked. They cause the naked to lodge without garment, and without couering in the cold. They are wet with the showres of the mountaine, and they embrace the rocke, for want of a couering. They plucke the fatherlesse from the breast, and take the pledge of the poore, they cause him to go naked without clothing, and take the gleining from the hungrie. They that make their oyle betweene their walles, and tread their wine-presses suffer thirst: men crie out of the citie, and the soules of the flaine crie out. The murtherer riseth earlie, and killeth the poore and needie, and in the night hee is a theefe. But their portion shall bee cursed in the earth. As the drie ground and heate consume the snow waters, so shall the graue the sinners. The pitifull man shall forget him, the worme shall feele his sweetnesse, hee shall be no more remembred, and the wicked shall bee broken like a tree. The destroyer shall come vpon the wicked man in his prosperitie, hee shall not bee rich alwaies, neither shall his substance continue, neither shall hee prolong the perfection thereof vpon earth, and fire shall deuoure the houses of bribes. Though his excellencie mount vp to the heauens, and his head reach vnto the cloudes, yet shall hee perish for euer like his dung, and they which haue seene him shall say, Where is he? Hee hath deuoured sub-

& 15.21.28.34.

& 20.6.7.14.
to 28.

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substance, and hee shall vomit it, for God shall draw it out of his bellie: hee shall sucke the gall of aspes; hee shall not see the riuers, nor the floods and streames of honie and butter: he shall restore the labour, he shall deuoure no more. Euen according to the substance shall bee his exchange, and hee shall inioy it no more. For hee hath vndone many, hee hath forsaken the poore, and hath spoiled houses, which hee builded not; surelie hee shall feelee no quietnesse in his bodie, neither shall he referue of that which hee desired. There shall none of his meate bee left; therefore none of his shall hope for his goods: when hee shall bee filled with his abundance, hee shall bee in paine, and the hand of all the wicked shall assaile him. Hee shall bee about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate. Hee shall flee from the yron weapons, and the bow of Steele shall strike him through. The arrow is drawne out, and commeth forth of the bodie, and shineth of his gall, so feare commeth vpon him. All darkenesse shall bee hid in his secret places: the fire that is not blowne, shall deuour him, and that which remaineth in his Tabernacle shall bee destroyed. The heauen shall declare his wickednesse, and the earth shall rise vp against him. The increase of his house shall
goe

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goe away : it shall flow away in the day of his wrath.

Isai. 32. 6. 7. 8.

The niggard (saith *Isaiah*) will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile, for the weapons of the churle are wicked. Hee deuiseeth wicked counsels to vndoe the poore with lying words, and to speake against the poore in iudgement : but the liberall man will deuise of liberall things, and hee will continue his liberalitie.

& 33. 1.

Woe to thee that spoilest, and wast not spoiled : and doest wickedly, and they did not wickedly against thee : when thou shalt cease to spoile, thou shalt bee spoiled : when thou shalt make an end of doing wickedlie, they shall do wickedly against thee. The Lord looked for iudgement, but behold oppressi- on ; for righteousness, but behold a crying. Woe vnto them that ioyne house to house, and lay field to field, till there bee no place, that yee may bee placed by your selues in the midst of the earth. This is in mine eares, saith the Lord of hosts, surelie many houses shall bee desolate, euen great and faire without inhabitant. As a cage is full of birds (saith the Prophet *Jeremie*) so are their houses full of deceit, thereby they are become great, and waxen rich. They are waxen fat and shining, they

& 5. 7. 8. 9.

Ier. 5. 27. 28. 29.

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they doe ouerpasse the deeds of the wicked:
They execute no iudgement, no not the iudge-
ment of the fatherlesse; yet they prosper, though
they execute no iudgement for the poore. Shall
I not visit for these things, saith the Lord? or
shall not my soule bee auenged on such a Na-
tion as this? Woe vnto him that buildeth his & 22.13.
house by vnrighteousnesse, and his chambers
without equitie, he vseth his neighbour with-
out wages, and giueth him not for his worke.
Let it suffice you, O Princes of Israel (saith the
Lord by his Prophet *Ezekiel*) leaue off crueltie *Ezek. 45.9.*
and oppression, and execute iudgement and iu-
stice, take away your exactions from my peo-
ple, saith the Lord.

Also the Lord complaineth by his Prophet *Amos* very earnestly of such as turne iudgement to wormewood, and leaue off righteousness in the earth : They haue turned iudgement into gall, saith hee, the fruit of righteousness into wormewood. That is, in stead of iustice and mercie, they exercise oppression and crueltie. And therefore what maruell though the Lord gaue them water with gall to drinke, and fed them with wormewood? Woe vnto them (saith the Prophet *Micah*) that imagine iniquitie, and worke wickednesse vpon their beds, when the morning is light, they practise it, because their hand hath power, and they couet fields, and take them by violence, and houses,

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ses, and take them away, so they oppresse a man and his house, euen man and his heritage. They hate the good, and loue the euill, they plucke off their skinnnes from them, and they breake their bones, and chop them in peeces as for the pot, and as flesh within the caldron. They abhorre iudgement, and peruert all equitie. They build vp Sion with blood, and Ierusalem with iniquitie. The heads thereof iudge for reward, and the priests thereof teach for hire, and the Prophets thereof prophesie for money. Therefore shall Sion for your sake bee plowed as a field, and Ierusalem shall bee an heape, and the mountaine of the house, as the high places of the forest. The Prophet *Habakkuk* complaininglie crieth vnto the Lord in this manner; Why dost thou shew me iniquitie, and cause me to behold sorow? for spoilings and violence are before mee, and there are that raise vp strife and contention. Therefore the Law is dissolued, and iudgement doth neuer goe forth: for the wicked doe compass about the righteous; therefore wrong iudgement proceedeth. Thou O God art of pure eies, and canst not endure to see euill, thou canst not behold wickednesse; wherefore dost thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man that is more righteous then hee? and makest men as the fishes of the sea, and as the creeping things that

Habbak. 1. 1. 2.

3. 4. 13. 14.

15. 16. 17.

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that haue no ruler ouer them? They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad. Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meate plenteous. Shall they therefore stretch out their net, and not spare continuallie to slay the nations? Ho, hee that increaseth that which is not his, how long? That is to say, the man that enlargeth his desire as hell, and is as death, and cannot bee satisfied, but gathereth and heapeth vnto himselte al things (as the Prophet speaketh in that same place) how long shall hee continue his oppression? And hee that ladeth himselte with thicke clay? shall they not rise vp suddenly that shall bite thee? and awake that shall stirre thee, and thou shalt bee their pray? because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the Citie, and vnto all that dwel therein. Ho, he that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill. Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule. For the stone shall cry out of the wall, and the beame out of the timber shall answere it. Woe vnto him that buildeth

& 2.5.6.7.8.

9.10.11.12.

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deeth a towne with blood; and erecteth a citie by iniquitie.

*Zephan. 1. 9.
12. 13.*

I will visit (saith the Lord by his Prophet *Zephaniah*) all those which fill their masters houses by crueltie and deceit, and the men that are frozen in their dregges. Their goods shall bee spoiled, and their houses waste; they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drinke the wine thereof. Execute true iudgement

Zechar. 7. 9. 10.

(saith the Lord by his Prophet *Zecharie*) and shew mercie and compassion euery man to his brother, and oppresse not the widow, nor the fatherlesse, the strangers, nor the poore, and let none of you imagine euill against his brother in his heart. For I will come neere to you to iudgement (saith the Lord by his Prophet *Ma-*

lachie 3. 5.

) and I will bee a swift witnesse against false swearers, against those that keepe backe wrongfully the hirelings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me. Behold (saith Saint

James 5. 4.

James) the hire of the labourers, which haue reaped your fields, which is of you kept backe by fraud, crieth, and the cries of them which haue reaped are entred into the eares of the Lord of hosts. And as vnto such vngodly and vniust rich men, Christ Iesus doth pronounce a terrible woe, so the holie Apostle threatneth fearefullie wicked rich men in this manner; Go

Luke 6. 24.

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to now (saith hee to them) weepe and howle for your miseries that shall come vpon you, your riches are corrupt, and your garments are motheaten, your gold and siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eate your flesh as it were fire. Ye haue heaped vp treasure (to wit, by violent oppression, cruell extortion, vsury and vnrighteous detention) for the last daies: yee haue withholden the hire of the labourers, yee haue liued in pleasure on the earth, and in wantonnesse, yee haue nourished your hearts, as in a day of slaughter, yee haue condemned and killed the iust, and hee hath not resisted you. Finallie, the blessed Apostle *Paul* exhorteth, that no man oppresse or defraud his brother in any matter, for the Lord is the auenger of all such things. Hee will bee auenged on all oppressours, Godspoilors, Church-robbers, extortioners, bribers, vniust detainers, and all such violent men, that (as *Salomon* speaketh) eate the bread of wickednesse, and drinke the wine of violence, and chiefly vpon all perverters of equitie, iustice and iudgement. Even vpon such as imagine iniquitie vpon their beds, and eate the bread of iniquitie at their bords, and speake and practise iniquitie at the barre, and in the seate of iudgement. In a word, the great Lawgiuer and Iudge of the world will bee auenged on all lawlesse Lawyers, on all peruerse pleaders

Iam. 5. 1. 2.

3. 4. 5.

1. Thes. 4. 6.

Prou. 4. 17.

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and proctors, and on all vniust Iudges.

And therefore let all such folkes as are excised and employed about lawes, iustice and iudgement perswade themselves of this, that the time shall come, when a day of law shall hold, when all their tricks and entanglements, their niceties and their nets, their deceits and their delaies, their bribing and their biting, their negligence in following and furthering a good cause, and their diligence in an euill: And finallie, their deceitfull collusions, and vnlawfull conclusions shall bee laid open before men and Angels. Then they shall bee all tongue-tied, and shall not haue so much as one word to answer or pleade for themselves. No, though all the subtiltie, policie, craft and eloquence of all the Lawyers and Iudges of the world were to bee found in any one such man, yet shall hee not haue so much as one word to vtter in his owne defence. God shall intend processe against him, the Angels both good and bad shall pleade against him, so shall good and holie men: and that which is more, his owne conscience shall accuse him, yea, his owne tongue shall condemne him. So that it may bee well said, that as a iust Iudge is a visible god, so is an vniust Iudge a visible diuell. And as an vpright Lawyer is an earthlie Saint, so is an vnrighteous Aduocate, Pleader, Proctour or Attorney, worse then an hereticke.

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reticke. For the hereticke sinneth most part of ignorance; where as the vnrighteous and deceitfull Lawyer sinneth against his knowledge both wittinglie and willinglie. For although hee know his parties cause to bee euill, yet benefit and gaine will make him to say, that it is good, and his aduersaries cause which hee knoweth to bee good, the same gaine will make him to say, that it is euill. In which doing, they make themselves obnoxious vnto that fearefull woe pronounced by the Lord and his holie seruant *Isaiah*, Woe vnto them Isai. 5. 18. 19. 20. 23. that draw iniquitie with cordes of vanitie, and sinne as with cartropes. Woe vnto them that speake good of euill, and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweet for soure; which iustifie the wicked for a reward, and take away the right of the vpright or righteous man from him. Woe vnto them that decree wicked decrees, and write grieuous things. Amos 5. 7. As if he should say, such Iudges as turne iudgement into gall, and such Lawyers as turne the fruit of righteousness into wormewood, shall one day know, what it is to peruert iustice, equirie and iudgement, what it is to call euill good, and good euill, what it is to make right wrong, and wrong right. Their delight was in turning of things one into another; and therefore their plague shall bee conformable to the

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Jerem. 8. 14.

& 9. 15.

& 23. 15.

Iob 20. 16.

Isai. 66. 74.

Iob 15. 33.

34. 35.

& 20. 12. 13.

14. 15. 23. 26.

the nature of their trespasse: They turned good into euill, and sweete into sowre; and therefore shall God turne their sweete wine into waters of gall, and their daintie cheere and pleasant bread into wormewood; they shall sucke the gall of Aspes, and the old Serpents tongue shall slay them, for their worme shall not die, neither shall their fire bee quenched. God shall destroy them, as the vine her sowre grapes, and shall cast them off, as the oliue doth her floure. For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of bribes. For they conceiue mischief, and bring foorth vanitie, and their bellie hath prepared deceit. That is, their bellie hath made them deceiuers, and double dealers, and perverters of equitie and right, euen belli-gods, who for the loue of their bellie, care not a pin to displease God. And because wickednesse was sweet in their mouth, and they hid it vnder their tongue, and fauoured it, and would not forsake it, but keepe it close in their mouth; therefore God (saith the holie man) shall turne their meate in their bellie into the gall of Aspes; yea, the substance they haue deuoured, God shall draw it out of their bellie. So that when they shall bee about to fill their bellie (with meate gotten by perverting of equitie, by vniust pleading, and vniust iudgement) God shall send vpon them his fierce wrath, and

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and shall cause to raine vpon them, euen vpon their meate, yea, the fire that is not blowne, shall deuoure them and their bellie both, and that which remaineth in their Tabernacle shall bee destroyed. And therefore let mee say vnto euery student in this Art, that which *Salomon* saith, Walke thou in the way of good men, and keepe the waies of the righteous. Prou. 2. 20. 21. 22. For the iust shall dwell in the land, and the vpright men shall remaine in it, but the wicked shall bee cut off from the earth, and the transgressour shall bee rooted out of it.

K

V. Rule.

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V. Rule.

The poore man must not purchase goods, nor the rich man increase his goods already gotten by using of usurie, or false weights, by keeping of pledges, or hording up of corne to a more deare time, and by overprising of wares; by keeping or holding of whorhouses, by sinfull playing and gaining, nor yet by cosening, coggng, deceiuing and lying, for all such wealth of vanitie will soone vanish.

Probation, and declaration.

Exod. 22.

25. 26. 27.

Deut. 24. 12. 13.



If thou lend money to my people (saith the Lord by Moses) that is, to the poore with thee, thou shalt not be as an vsurer vnto him, yee shall not grieue him with vsurie. If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the Sunne goe downe, for that is his couering onely, and this is his garment for his skinne, wherein shall he sleepe? Therefore when he crieth vnto mee, I will heare him, for I am mercifull. Thou shalt not sleepe with the poore bodies pledge, but shall restore it when the Sunne goeth downe, that he may sleepe in his raiment, and blesse thee, and it shall be righteous.

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reousnesse vnto thee before the Lord thy God. Whē thou sellest ought to thy neighbor, or buiest at thy neighbours hands, ye shal not oppresse one another. That is, neither must the seller take occasion of the buyers need, to ouerprise his wares, aboue the iust value; neither must the buyer take aduantage of the sellers present necessitie, and so giue him much lesse then it is worth. If thy brother bee impouerished, and fallen in decay with thee, thou shalt relieue him, thou shalt take no vsurie of him, nor vantage; thou shalt not giue him thy money to vsurie, nor lend him thy vituals for increase. There shal be no whore of the daughters of Israel, neither shal there be a whore-keeper of the sonnes of Israel. Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God. Thou shalt not giue to vsury to thy brother, as vsurie of money, vsurie of meat, vsurie of any thing that is put to vsurie; thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to. Yee shall haue iust balances, true weights, a true Ephah, and a true hin. Thou shalt not haue in thy bag two manner of waights, a great and a small. Neither shalt thou haue in thine house diuers measures, a great and a small, but thou shalt haue a right and a iust weight, a perfit and a iust measure shalt thou haue, that thy daies may bee lengthened in the land which the Lord thy God giueth thee. Hee

Leuit. 25. 36. 37.

Deut. 23. 17.
18. 19. 20.

Leuit. 19. 3.

Deut. 25.
13. 14. 15.

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Pfalm.15.5.

Prou.12.27.

& 21.6.

& 13.11.

& 10.2.3.

& 19.15.

& 20.17.

& 19.22.

& 28.6.8.

& 11.1.

& 16.11.

& 20.10.23.

& 21.17.

& 11.27.

Jerem.9.3.4.

3.6.7.8.9.

that giueth not his money to vsurie (saith the Prophet *Dauid*) nor taketh reward against the innocent, shal neuer be moued. The deceitful man (saith *Salomon*) roseth not that hee tooke in hunting. The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death. The riches of vanitie shall diminish, but he that gathereth with the hand (that is, with his handie labour, and by his vertuous industrie) shall increase them. The Lord will not famish the soule of the righteous, but hee casteth away the substance of the wicked, and a deceitfull person shall bee famished. The bread of deceit is sweet to a man, but afterwards his mouth is filled with grauell. A poore man is better then a liar. Hee that increaseth his riches by vsurie and interest, gathereth them for him that wil be mercifull vnto the poore. Diuers weights and diuers measures are both of them abomination vnto the Lord; deceitfull balances are not good, but a true weight and balance are of the Lord, and a perfit waight pleaseth him. Hee that loueth pastime and play, shall bee a poore man. Hee that withdraweth the corne, the people will curse him, but blessing shall be vpon the head of him that selleth corne. The Prophet *Jeremie* complaineth of the people of the Iewes, and amongst other things of this: that they did bend their tongues like bowes for lies, that euery brother did vse deceit, and euerie friend did deale deceitfully, that they taught their tongues to speake lies, so that their habitation was in the midst of deceiuers.

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ceiuers. Shal I not visit them for these things, saith the Lord? Or shall not my soule be auenged on such a nation as this? As the Partrich gathereth ^{& 17. 11.} the yong which she hath not brought forth, so hee that getteth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole.

Heare this, (saith the Prophet *Amos*) O yee ^{Amos 8. 4. 5. 6. 7. 8.} that swallow vp the poore, that ye may make the needie of the land to faile, saying, When will the new moone bee gone, that wee may sell the corne, and the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit, that we may buy the poore for siluer and the needie for shooes, yea, and sell the refuse of the wheate? The Lord hath sworne by the excellencie of *Iacob*, surely I will neuer forget any of their workes. Shall not the land tremble for this, and euerie one mourne that dwelleth therein? The Lords voice (saith the Prophet *Micah*) crieth vnto the ^{Micah. 6. 9. 10. 11. 12. 13. 14. 15.} citie, and the man of wisdom shall see thy name: heare the rod, and who hath appointed it. Are yet the treasures of wickednesse in the house of the wicked, and the skant measure that is abominable? Shall I iustifie the wicked balances, and the bag of deceitfull weights? For the rich men thereof are full of crueltie, and the inhabitants thereof haue spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, and in making thee desolate, because of thy sinnes. Thou shalt eate, and

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Matth. 7. 2. 12.

Mark. 4. 24.

Luke 6. 31. 38.

not be satisfied, and thy casting downe shall be in the midst of thee, and thou shalt take hold, but not deliuer; and that which thou deliuerest, will I giue vp to the sword. Thou shalt sow, but not reape. Thou shalt tread the oliues, but thou shalt not annoint thee with oile, & make sweet wine, but shalt not drinke thereof. And our Sauour commandeth to giue a good measure, pressed downe, shaken together, and running ouer, for with what measure ye mete, with the same shall men mete to you againe. And whatsoeuer we would that men should doe to vs, euen so must we doe to them. Now no man would willingly that another man should oppresse, rob, extort, bribe, spoile, cosen, deceiue, indamage, hurt or impouerish him by violence, deceit, briberie, vsurie, exorbitant gaine, or yet by gaine; and therefore according to our Sauours rule, No man ought to hurt or indamage another man by any of the foresaid waies. For that which a man would not haue done to himselfe, he ought not to doe it to another: and as hee would that men should doe to him, so let him doe to them likewise, for this is the Law and the Prophets, saith our Sauour. As for vsurie, as it crosseth the law of nature, which suffereth nothing to be emptie, for we see and find, that the aire which naturallie ascendeth, will rather descend into the hollowest places of the earth to fill them, then suffer any void roome therein; so it crosseth the law of grace, which enioyneth men to be gracious and charitable, and commandeth such as haue more, to
giue

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giue cheerefullie; or to lend free lie a part of their goods to such as haue lesse. Giue to euery man that asketh of thee (saith our Sauour) doe good, and lend, looking for nothing again, and your reward shall be great, and yee shall be the children of the most high. Giue, and it shall be giuen vnto you. Giue, and giue chearefullie; for God loueth a chearefull giuer: lend, and lend free lie, looking for nothing again; for God loueth a free and a frank lender. And the righteous man (saith *David*) is mercifull and giueth, and like mercifull and lendeth, and his seed enioyeth the blessing. And in expresse termes he telleth vs, that the vsurer shall not dwell in Gods tabernacle, nor rest in his holy mountaine. So that the Christian must beware of vsurie, and of getting, or increasing goods by any such meanes. So must hee likewise not onely in his owne person flee whoredome, but also all sorts of whoremongerie in regard of others, that he vse no such abominable meanes to come by money. The Lord expressely forbiddeth there should be any whorekeeper among his people, and telleth vs, that both the whore and her price are an abomination vnto the Lord. Let the whoremonger gather neuer so much goods by his whoremongerie, yet both he and his wealth shall perish. All bread (saith *Iesus* the sonne of *Syrach*) is sweet to a whoremonger, he will not leaue off till he perish. And the holy Apostle forbiddeth couetousnesse and vncleanness once to be named amongst Christians, and there-

Luke 6.30.
15.38.

2. Cor. 9.7.

Psalme 37.
21.26.

Psalme 15.1.5.

Deut. 23.17.18

Eccles. 23.17.

Ephes. 5.3.

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Colos. 3. 5. 6.

1. Theſ. 4. 3.
4. 5. 7.

1. Cor. 6. 9. 10. 15
Heb. 1. 3. 4.

Reuel. 21. 8. 27.

therefore exhorteth vs to mortifie our earthlie members fornication, vncleannes, and euill concupiscence, inordinate affection and couetouſneſſe; for the which things (ſaith he) the wrath of God commeth on the children of diſobedi-
ence; for this is the will of God, euen your ſancti-
fication, and that yee ſhould abſtaine from forni-
cation, that euerie one of you ſhould know how
to poſſeſſe his veſſel in holineſſe and honour, and
not in the luſt of concupiscence, euen as the Gen-
tiles which know not God: for God hath not
called vs vnto vncleanneſſe, but vnto holineſſe.
And as for whores and whoremongers and adul-
terers, ſuch God will iudge; neither can they in-
herit the Kingdome of God, ſaith the ſame Apo-
ſtle. That is, as the bleſſed Apoſtle S. *Iohn* ex-
poundeth it, they ſhall not enter into the great
citie, holy Ieruſalem, but ſhall haue their part in
the lake which burneth with fire and brimſtone,
which is the ſecond death.

Now if Chriſtians bee commanded by God,
by his Sonne Ieſus Chriſt, and by his ſeruants,
to mortifie, flie, abhorre and ſhunne all vn-
cleanneſſe and concupiscence, doth it not
thence moſt neceſſarily follow, that Chriſtian
magiſtrates may not permit any place for the
exerciſe thereof? And if whoredome is not
to bee once named amongſt Chriſtians, how
much more ought it not to bee practiſed by
priuate men, or permitted by the Prince in the
common-wealth for anie reſpect whatſoeuer?

And

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and if God will iudge whooremongers, and not suffer them to enter into his holy Citty, and kingdome, then they that are called Gods ought likewise to punish them, and not suffer any such persons to haue any place in their citties or kingdome: But rather with godly *Iehoshaphat*, and *Iosiah*, they ought to put cleane out of the land all whooremongers and whoorekeepers, and breake down, & burne all their brothel-houses, as an abomination vnto the Lord. Far be it from all such as are called Gods, and ought to repress and punish sinne, to permit any place in their Citties or kingdomes for the increasing of sinne, and the dishonouring of God, by the professed practise of sinne. Neither doth it suffice to say, that Magistrates and Princes, for the preuention of the greater euils of priuate Sodomites, of vnnaturall copulations, and priuate fornications, may permit and tolerate the lesser euill of a publicke brothel-house, in some place remote from the Citty; for besides that the Magistrates care and vigilancy ought to be such, that there be no enormous sinne or hainous offence priuately or publickely committed, or at least left vnpunished; it can not bee otherwise but that one whore-house publickly permitted, is more able to pull downe Gods indignation and iudgement against the whole Citty or kingdome, as well Prince as people, then an hundreth priuate houses being defiled can do, being either not knowne vnto the Magistrate, or being punished by him, if they be knowne: For a smaller sinne being permitted to bee publickely

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professed

1. King. 22. 40.

2. King. 23. 7.

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professed & practised, prouoketh God more then a greater sinne doth, if it be by the Magistrate repressed and punished, It is not in the Princes power to keep sinne out of his Citty or Kingdome, neither is he liable to iudgement & punishment for that, which commeth not within the compasse of his possibility; But it lyeth in his power to keepe out of his kingdome a schoole-house for sinne, and a worke-house for wickednesse; and therefore if hee doe otherwise for any respect whatsoeuer, hee in so doing maketh himselfe and his kingdome obnoxious vnto Gods indignation. In one word it is an intolerable shame, that Christians, whoare called to study and learne in Christs schoole, mortification and sanctification of the flesh, should haue a schoole of sinne opened vp to them, wherein they can learne no other thing but to offend God, to slay their owne soules, to consume their bodies, and to wast their substance, and in one word, to make shipwracke at once of godlinesse, goodnesse and their goods. Hereunto also it belongeth that no amorous or voluptuous books, ballads, or songs, nor no lasciuious and prophane plaies, or representations ought or are to suffered in a Christian Commonwealth. For as the whore-house is the diuels schoole-house, and whoremongers are the keepers and vsuers of the schoole vnder the great maister thereof, the spirit of vncleannesse, so amorous and lasciuious bookes, ballads, and songs, are the bookes that this vncleane schoolemaister maketh his scholers buy, to teach them how to defile their bodies, and to
slay

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flay their foules, that in the end they may be made fit fewel for hell-fire: And lasciuious stage-playes and representations are the same vncleane school-maisters sports, pastimes, and plaies, which he appointeth vnto his schollers, for to quicken and encourage them, in the study and exercise of sinne; Not that I meane to condemne all exercises of stage-playings, minstrelzies, or musicke, for I doubt not, but in themselves they are all lawfull, and may bee so vsed, that men may bee much furthered thereby in the way of vertue; But onely that in a Christian Commonwealth great care ought to be had, least that any of them be abused to the stirring vp, inticing or alluring of men vnto sinne, prophanity, vanity, and vice. Truely in my conceite, the stories and accidents of the time past may bee represented in such maner vpon the stage, that both men and woemen may bee more and more stirred vp to loue and follow vertue, and to hate and flie vice, to feare to offend God, and to tremble at his iudgements shewed from time to time vpon men and woemen for their sinnes; and stage-plaies being thus vsed, are in mine opinion both lawfull, honest, pleasant, and profitable. But if either the subiect in part, or in whole, be lasciuious and licentious, or yet the wordes wherewith it is expressed, or the gestures whereby it is acted, bee either impious, irreligious, filthy, and prophane, or hurtfull to honest eares, or offensive to modest eyes; then in that case, the Christian Magistrate ought to punish all such abuses of stage-plaies: for stage-

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stage-playing being thus abused, is no better then a contemplatiue brothel-house. For there men are taught by the lasciuious and wanton words and gestures which they vse in playing, how to play the vncleane persons, and in the brothel-house they put in practise the sinne, and wickednesse which they learned at the stage, by the eare and by the eye. And therefore I wish that all stage-players should so carry themselves, that they minister not any occasion of sinne, and vice vnto their auditors and spectators, but rather help them and further them what they can, to vertuous liuing, whereas otherwise by abusing their exercise to sinne, both sinning themselves and inciting others to sinne, they shall heape vp vnto themselves wrath against the day of wrath and endlesse confusion, for making an exercise and trade of sinne, to heape vp vnto themselves wealth and money here on earth.

Lastly, I say the Christian ought to beware, least he gather or increase his wealth, by the endamaging and impouerishing of his neighbour through playing and game. If no man wisheth or would willingly that another should winne his money or goods, by play, then no man ought to desire to winne another mans money by that way, for it is expressly against the law of God; which beareth that the thing a man would not to be done vnto himselfe, he ought not do it to another. Not that I meane to condemne all playing at cards, or any such other games as vnlawfull, for there is nothing more reasonable, then that a
man

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man may well take a little of his time from his more serious affaires, for refreshing of himselfe with any honest pasetime, to the end he may be the better enabled to follow the actions of his ordinary calling, and yet must it be but a little time that is this way spent: for time is pretious, and therefore ought to bee employed and spent in pretious employments, neither must hee make a vocation of a recreation, or of an houres pasetime, an ordinary practise, for God hath not called men to play away time, but to spend time in good and godly employments, and to redeeme time by doubling our diligence, when as we haue idily mispent any part thereof. True it is that diuers good men haue thought playing at cards altogether vnlawfull, in regard that they do beare in their conceite, the nature and quality of a Lot, which being vsed to diuine purposes, ought not to be abused to any humane or prophane action or affaire. But by their leaue, their reason is not so sound as they do suppose. For if cardes be lots, then it were lawfull for men to vse cardes in the consulting of God for the determination of some certaine doubtles, as wee read both in the old and the new Testament, that lots haue bene vsed, and if this be absurd, then it followeth that they are not lottes as they do imagine. But supposing that to be true which they say, euen that cardes are Lottes, I say that it doth not follow, but that they may be vsed in humane affaires: for it is well knowne, that Lottes haue bene, and yet are lawfully vsed, in ciuill bargaines and busineses

Prou. 18, 18.

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belonging to partition and diuision of lands, marchandise and wares; and why may they not bee likewise vsed in other humane exercises of recreations and plaies? Of their owne nature, lottes are indifferent, and are neither in themselves good or euill, diuine or humane but become such by the abuse or right vse thereof; Euen as Musicke which is vsed both at home, for humane delight and recreation, and in Gods house, in the diuine and solemne celebration of seruice, and as it were absurd and ridiculous, to thinke or maintaine, that Musicke, whether in voyces or instruments, may not be vsed at home for humane delight, because it is vsed in the house of God, to the setting forth of Gods praises; so were it a thing no lesse absurd and ridiculous, to argue, that Lottes may not be vsed in humane delights and recreations, because that they haue bene sometime vsed in the consulting of God, for the determination of certaine doubts. Hence it followeth, that though cardes were a kind of Lottes, yet they may bee lawfully vsed in exercises, of play and pasetime. But in the meane time the Christian must take diligent heede, least hee abuse a lawfull recreation to his owne damnation hereafter, and to the indamage-ment of himselfe or of his neighbour here, and therefore he must not make of an houres recreation, a dayly or a nightly vocation (as I sayd before,) nor yet turne a matter of delight into a matter of debate, by vnchristian and vncharitable altercations, quarrellings, and contentions; That we turne not the time of ceasing from our ordinary

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ordinary actions, and of solacing our selues, into a time of sinning, by swearing, banning, cursing, and blaspheming the blessed name of God, and of his Sonne Iesus. A man also must beware, least hee change the nature of the thing it selfe, by making it of an exercise of pleasure and company, an exercise of profite and commodity. For a man ought to play, onely to refresh himselfe, not to enrich himselfe by anothers losse, not yet to impouerish himselfe by anothers winning; The one is vnthriftinesse, and doth not beseme a prudent or prouident man; the other is couetousnesse, and doth not become a Christian. So that if men will needs play for money, it were very well done, to play for no more, then they would willingly bestow vpon the poore, and therefore Christians shall shew themselves Christians, in the very playing at cards, if they shall agree vpon conuerting the wager being wonne, into some charitable vse, for the support of the indigent brethren; If they do otherwise, they play not as becommeth Christians, but do bewray their couetous, and vncharitable disposition, flowing from a base minde, which is so farre bewitched with the loue of money, that it maketh them to forget that they are Christen men. And chiefly this ought to be the practise of all Carders, players, and gamesters, at Christmasse, and such other Festiaull times, euen to play for the poore, and to giue the gaine of our gaiming to God, To the end that the poore being supported by this meanes, may bee the more encouraged to celebrate

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brate ioyfully the solemne time of our Sauours birth. For what thing is there more vnbeseeeming Christianity, then for men to spend the dayes of this festiuall time, in playing to gather money for themselues, and to practise either more couetousnesse, or else more vnthriftnesse, at this time more then at any other? What thing is there I say or can there be more vnbecomming a Christian, then not to spend this time in the exercise of piety towards God, and of charity towards our neighbour for his sake? Shall one Christian be so vnchristianly affected as to turne his playing with his brother into a preying vpon his brother, so that his couetousnesse cannot bee quenched till he haue emptied his purse? Or shall the Christian play, and not shew himselfe a Christian in his playing, by imparting the pence hee hath wonne vnto the poore? and therefore to shut vp this present discourse, as the Apostle exhorteth vs, that whether we eate or drinke, we doe all to the glory of God, so say I of this matter; whether wee play for money, or lay money for a wager, let vs alwaies remember to play and lay like Christian and charitable men: and in all our actions let our piety towards God, and our charity towards our neighbours appeare.

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VI. Rule.

A man must not make haste to be rich, as being possessed with an immoderate desire and love of riches, & miscaried with an excessive care to purchase or increase wealth: But ought rather to bee content with little goods gotten with a good conscience, and enjoyed with quietnesse of minde, then to purchase or possesse much with an euill conscience, with strife, toile, and trouble of spirit.

Probation and declaration.

TRauaile not too much to bee rich (saith *Salomon*) for riches taketh her to her wings as an Eagle, and flyeth into the aire; and he that maketh haste to bee rich, shall not bee innocent. A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him: for whosoever is hastie commeth surely to pouertie. An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed. Seest thou a man hastie in his matters, there is more hope of a foole then of him. He that is greedy of gaine troubleth his owne house, and hee that troubleth his owne house shall inherit the winde. An honest name is to bee chosen aboue great riches, and a good conscience is a continuall feast. Better is a little with the feare of the Lord, then great treasures, and troubles therewith. Better is a dinner of greene hearbes where loue is, then a stalled Oxe, and hatred therewith. Better is the poore that walketh

Prouerb, 23. 4.

5. & 28. 20. 22.

Eccles. 31. 1. 2.

5. 6.

Prouerb. 21. 5.

& 20. 21.

& 29. 20.

& 15. 27.

& 11. 29.

& 22. 1.

& 15. 15. 16. 17.

& 28. 6.

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& 17.1.

Ecclesiast. 4.6.

Ecclesiast. 29.

24.25.

Prouerb. 16.8.

Tobith. 12.8.

Ecclesiast. 5.9.

Pfal. 37.16.17.

& 39.6. & 49.

16.17.

Prou. 4.17. &

23.34.

Ecclesiast. 5.11

Pfal. 4.7.8.

Ecclesiast. 40.

18. & 29.25.

in his vprightnesse, then hee that peruerteth his waies, though he be rich. Better is a dry morsell, if peace bee with it, then an house full of sacrifices with strife. Better is an handfull with quietnesse, then two handfuls with labour, and vexation of spirit. Better is a little with righteousness, then great reuenewes without equity. He that loueth siluer, shall not be satisfied with siluer. And hee that loueth riches (meaning immoderately) shall be without the fruit thereof. A small thing vnto the iust man is better then great riches to the wicked and mighty (saith the holy Prophet *Dauid*) for the armes of the wicked shall bee broken, but the Lord vpholdeth the iust man. Man walketh in a shadow, and disquieteth himselfe in vaine, he heapeth vp riches, and cannot tell who shall gather them, for hee shall take nothing away with him when he dieth, neither shall his pompe descend after him. The man who eateth the bread of wickednes, and drinketh the wine of violence, in his sleepe is as one that sleepeth in the mids of the sea, and as hee that sleepeth in the top of the mast: yea the satietie of such a rich man will not suffer him to sleepe: whereas the man who is content of a little with a good conscience, may well say with godly King *Dauid*: Thou hast giuen mee more ioy of heart, then they haue had when their wheate and their wine did abound. I will lay me downe, and also sleepe in peace, for thou (O Lord) wilt make me dwell in safety. To labour, and to be content with that a man hath, is a sweete life, saith *Siracides*. Be it little or much, let

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let him hold himselfe contented.

Godlinesse is great gaine (saith the holy Apostle *Paul*) if a man be content with that he hath: 1 Tim 6, 6, 7, 8. 9, 10.
for we brought nothing into the world, and it is certaine that wee can carry nothing out. Therefore when wee haue foode and rayment, let vs therewith be content. For they that will bee rich, fall into tentations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes. And in another place he willeth that couetousnes should not be once named amongst Christians, and telleth vs that a couetous man is an idolater, and Ephes 5, 3, 5: 1, Cor. 6, 10.
that he shall not inherite the kingdome of God, meaning that the couetous mans God is his gold, as the gluttons God is his belly. The one is well called a belly-god, and the other may bee rightly called a pelfe-god, or if ye will, a gold-god. The ones religion is belly-goddisme, and Epicurisme, Soule, eate, drinke, and take thy rest, for thou hast much meate layed vp for many yeares. The others religion is little differing, but in name, from the first, and is gold-goddisme: Soule, take thy rest and be merry, for thou hast much money & gold layd vp for many yeares. As this mans gold is his God, so his house is his heauen, his bed is his *Abrahams* bosome, his boord is to him the banquet of the Lambe, his praying is his playing, his misdeeds are all his almesdeedes, his fasting is

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his feasting, and his temporall fulnesse is his eternall felicity. Wherefore our Sauour teacheth vs, that the immoderate cares of the world, and the deceitfulnesse of riches, and the lusts of other things, choake the seede of the word, sown by the spirituall Sower, and make it vnfruitfull. And therefore hee would haue vs to bee so farre and free from all excesse of care for worldly things, that he forbiddeth vs to be grievously carefull for the morrow, and for this life, what we shall eate, or what we shall drinke, or what we shall put on, for our heavenly Father (saith the Sonne) knoweth that we haue neede of all those things. Bee nothing carefull (saith the Apostle) but cast all your care on God, for hee careth for you. Let your conuersation bee without couetousnesse, and bee content with those things that yee haue; for hee hath said: I will not faile thee, neither forsake thee. Cast thy burthen vpon the Lord (saith the holy Prophet) and hee shall nourish thee: for he satisfieth the thirsty soule, and filleth the hungry soule with goodnesse. He visiteth the earth, and watereth it, hee maketh it very rich: the Riuer of God is full of water, and hee prepareth men corne. Hee watereth abundantly the furrowes of the earth, and causeth the raine to descend into the valleyes thereof. Hee maketh it soft with showers, and blesteth the bud thereof. Hee crowneth the yeare with his goodnesse, and his steppes droppe fatnesse. They drop vpon the pastures of the wildernesse, and the hilles are

Marke 4, 18, 19.

Math. 26, 17, 28.

29, 30, 31, 32, 33.

34.

Luke 21, 34.

& 12, 22, 29.

Philip. 4, 6.

Heb 13, 5.

Psal. 55, 22, &
107, 9.

& 65, 9, 10, 11,
12, 13.

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are compassed with gladnesse. The pastures are clad with Sheepe, the valleyes also are couered with corne, therefore the shout for ioy, and sing.

As it is hee that giueth deliuerance vnto Kings, & 144. 10. 11. and rescueth *David* his seruant from the hurtfull 12. 13. 14.

sword, and maketh our sonnes to bee as the plantes growing vpon in their youth, and our daughters as the corner-stones grauen after the similitude of a palace. So is it he that maketh our corners to bee full and abounding with diuers sorts, and that our Sheepe may bring forth thousands, and ten thousands in our streetes; and that

our Oxen may bee strong to labour. Finally, the eyes of all waite vpon him, and hee giueth them & 145. 15. 16.

their meate in due season, he openeth his hands, and filleth all things liuing of his good pleasure. Wherefore let the Christian learne to de-

pend vpon Gods prouidence, and to cast all his care vpon him; let him study and endeavour with Phil. 3. 11. 12.

the holy Apostle, in whatsoever state hee bee, therewith to be content, euen as well to haue

want, as to haue wealth, to bee bare, as to abound. And with the holy Prophet,

let him alwayes pray: Incline mine

Psal. 119. 36.

heart Lord vnto thy testimonies,

and not vnto coue-

tousnesse.

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VII. Rule.

The man that would be rich, must before all other things, and more then all other things, with great feruency and constancy craue at God (spirituall blessings; and when he hath gotten riches as he must not set his affection thereupon in louing them too much, so he must not put his affiance or confidence in them by trusting to them, or glorying and boasting himselfe of them: Neither must hee murmur against God if he afflict him by the losse of a part thereof, or yet of the whole; but ought to beare his crosse patiently and valiantly. Finally, he must loue his riches so little in comparison of Christ, and the saluation of his owne soule, that (if the cause and occasion offer it selfe) hee bee content to forsake all for Christs sake, and for the sauing of his owne soule.

Probation and declaration.

Math. 6. 33.

Luke 12. 29. 30.

31.

Colos. 3. 2.

1 Tim. 4. 8.

Psal 119. 165.

2 King. 3. 5. 9.

10. 11. 12. 13.

SEeke yee first (saith our Sauour) the kingdome of God, and his righteousnesse, and all these things (to wit, foode and raiment, and such other externall commodities of this life) shall bee ministered vnto you. And the Apostle exhorteth vs to set our affections on things which are aboue, and not on things which are on the earth. For godlinesse is profitable vnto all things, as that which hath the promise of the life present, and of that that is to come. They that loue thy law (saith the holy Prophet *Dauid*) shall haue great prosperity. And because that *Salomon* asked of God, not long life,

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life, nor riches, nor the life of his enemies, but onely an vnderstanding heart to iudge his people. Therefore said the Lord vnto him: Behold I haue done according to thy words, loe, I haue giuen thee a wise and an vnderstanding heart: so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee. And I haue also giuen thee that which thou hast not asked, both riches and honour, so that among the Kings there shall bee none like vnto thee all thy daies. If riches increase, (saith the holy Prophet) set not your heart thereon. The wicked trust in their goods, and boast themselues in the multitude of their riches, they thinke their houses and habitations shall continue for euer, and call their lands by their names, but they shall die like the beasts, and leaue their riches for others; they shall take nothing away with them when they die, neither shall their power descend after them. The man that trusteth vnto the multitude of his riches, shall bee rooted out of the land of the liuing. He that trusteth in his riches (saith *Salomon*) shall fall, but the righteous shall flourish like a leafe. He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches shall be without the fruit thereof. The holy man *Iob* protesteth of himselfe that he made not gold his hope, nor yet said euer at any time to the wedge of gold: Thou art my confidence. That he neuer boasted himselfe, because his substance was great, or because his hand had gotten much: for in so doing (saith he) I should haue denyed the God aboue.

And

Psal 62.10.

& 49.6.10.11.

12.16.17.

& 52.5.6.7.

Pruerb. 11.28.

Ecclesiastic. 5.1.

8. & 31.8.

Ecclesiast. 5.9.

Iob. 31.24.25.

16.27.28.

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And the same holy man, notwithstanding hee
& 1.3.4.20.21. was the richest of all the men of the East, (for his
Iob, 42.10.12. substance besides money, houses, and lands, was
seven thousand sheepe, and three thousand Cam-
els, and five hundred yoke of Oxen, and five
hundred she Asses) yet when God suffered him
to be spoiled and denuded of all, hee fell not into
murmuring, and grudging impatiently against
God; but fell downe vpon the ground, and wor-
shipped God, saying: Naked came I out of my
mothers wombe, and naked shall I returne thi-
ther. The Lord hath giuen, & the Lord hath taken
it; blessed be the name of the Lord. And we find
also that God did reward him for his patience, for
he gaue him twise so much as he had before, and
Jerem. 9.23.24. blessed his last dayes more then his first. Let not
the wise man (saith the Lord by the Prophet *Iere-*
mie) glory in his wisdom, nor the strong man
glorie in his strength, neither the rich man glory
in his riches, but let him that glorieth glory in
this, that he vnderstandeth and knoweth me: for
I am the Lord which shews mercy, iudgment, and
righteousnes in the earth, for in these things I
delight, saith the Lord. Trust not vnto thy ri-
ches, and say not, I haue enough for my life (saith
Ecclesiast. 5. 1. *Iesus* the sonne of *Sirach*:) blessed is the rich which
& 3. 1.8. & 2. 4. is found without blemish, and hath not gone after
5.6. gold, nor hoped in money and treasures. What-
soeuer commeth vnto thee, receiue it patiently,
be patient in thy change into affliction, for as gold
and siluer are tryed in the fire, euen so are men ac-
ceptable in the furnace of aduersity: beleeue in
God,

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God, and he will helpe thee, order thy way aright, and trust in him, hold fast his feare, and grow old therein.

Heereby Christians are taught, not to grudge against God, if at any time hee crosse vs in our prosperity, and take from vs our substance, whether in part, or whole: yea wee ought to confide so farre in Gods goodnesse, that hee will send vs againe, that which hee hath taken from vs, and restore it with aduantage, if hee seeth that it shall bee expedient for vs, and profitable for our soules health. Otherwise we ought to thinke that it is farre better for vs to want goods, then to be voyd of goodnesse, and that our case is more blessed to lacke or loose goods, then to enioy them, and withall to abuse them to luxury, superfluity, licentiousnes, and sin: It is good for me (saith holy *Dauid*) that I haue beene afflicted, that I may learne thy statutes. And blessed is the man whom thou chastisest, ô Lord, & teachest him in thy law. And therefore the blessed Apostle telleth vs, that by affliction we are made like to the Son of God: yea that we must through many afflictions enter into the kingdome of God. Our most wise & bountifull Father knoweth best what is best for his childrens behoofe. Neither ought the vertuous minded man thinke any whit the worse of himselfe for his want of wealth, or yet be deiected in courage therefore, as though he were by reason of his indigence, lesse in Gods fauour, then others that do abound. Neither must we measure Gods fauour with the yard or ell of earthly prosperity.

N

For

Psal. 119, 71.

& 94, 12.

Heb. 2, 10, 18.

Act. 14, 22.

Eccles. 2, 4, 5, 8.

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Psal. 10. 4, 5, 6.

& 37. 7, 35.

& 73. 3, 4, 5, 6.

7, 8, 9, 10, 11, 12.

Jerem. 12. 1, 2.

Iob 21. 7, 8, 9,

10, 11, 12, 13.

For the Prophet *David* telleth vs, that the wicked and his waies doe prosper oftentimes; so that hee faith in his heart, he shall neuer bee mooued nor be in danger; yea he is strong, and spreadeth himselfe like a greene baie tree: there are no bands in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued with other men, their eies stand out for fatnesse, they haue more then heart can wish, they are licentious and speake wickedly, they talke presumptuously, they set their mouth against heauen, and their tongue walketh through the earth: Lo these are the wicked (saith *David*) yet prosper they alwaies and increase in riches. And the holy Prophet *Jeremie* questioneth the Lord about the same matter in this manner; Wherefore doth the way of the wicked prosper, why are all they in wealth that rebelliously transgresse? thou hast planted them, and they haue taken root, they growe and bring forth fruit, thou art neere in their mouth, and farre from their reines. Likewise the holy man *Iob* sheweth vs in very large and ample manner the wickeds prosperitie; They liue and waxe old, and growe in wealth, their seed is established in their sight, their houses are peaceable without feare, and the rod of God is not vpon them, their bullocke gendreth and faileth not, their cowe calueth and casteth not the calfe, they send forth their children like sheepe, and their sonnes daunce; they take the tabret and the harp, and reioyce in the sound of the organs; they spend their daies in wealth, and suddainely they

goe

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goe downe to the graue. Thus we see, that euen the wicked, and such as blaspheme God, and oppresse the poore, may enioy great prosperitie and wealth for a time. And truely it shall be no more but for a time: for as the same two holy men teach vs, The Lord will breake the arme of the wicked, God shall cut off him and his seed, he shall destroy him for euer, hee shall plucke him out of his Tabernacle, and roote him out of the land of the liuing: he shall passe away and perish, and shall not be found any more, he shall be suddainly destroyed, horribly confounded, and his image shall be despised. The candle of the wicked shall be put out, they shall be as stubble before the wind, and as chaffe that the storme carrieth away, they are kept vnto the day of destruction, and they shall be brought forth to the day of wrath. The sword shall destroy his children, and his posteritie shall not be satisfied with bread. Though hee should heap vp siluer as the dust, and prepare raiment as the clay, hee may prepare it, but the iust shall put it on, and the innocent shall divide the siluer. Terroures shal take him as waters, and a tempest shall carrie him away by night. And as the wicked oftentimes enioy great plentie and prosperitie, so haue many of the godly many times beene afflicted with penurie, pouertie, and want. And yet for all this, God left not off to loue them most deerely. For their aduersitie, affliction, and trouble, they were not a whit the lesse beloued of God, but rather the more, according to that saying of the holy man *Iob*, Blessed is the man whom

Pal. 10. 15.

& 37. 9, 10, 17,

20, 34, 36.

& 52. 5.

& 7. 3, 18, 19,

20.

Iob 21. 17, 18,

19, 20, 30.

& 27. 13, 14, 15,

16, 17, 18, 19, 20

Iob 5. 17.

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the Lord correcteth. And therefore not onely
 Prou. 3. 11, 12. wise king *Salomon*, and the holy Apostle *Paul*, but
 Heb. 12. 5, 6, 7. also our Sauour himselfe teacheth vs, that the
 8, 9, 10, 11. Lord correcteth him whom hee loueth, euen as
 the father doth the child in whom he delighteth.
 Reuel. 3. 19. Also the same Apostle telleth vs, that many of the
 children of God of the olde times were brought
 Heb. 11. 36. to such a pinch, that they were bitten with po-
 37, 38. uertie and want, for they wandred (saith he) vp
 and downe in sheepes skinner, and in goates skins,
 beeing destitute, afflicted, and tormented: they
 wandred in wildernesses, and mountaines, and
 dennes, and caues of the earth, obnoxious vnto
 racking, mocking, scourging, chaining, impriso-
 ning, stoning, hewing, and slaying with the
 sword.

And what was the pouertie of Christ Iesus the
 Sonne of God, in his birth, life, and death, it is
 2. Cor. 8. 9. more then manifest; for hee beeing rich (as Lord
 of heauen and earth) became poore for our sakes
 (saith the Apostle) that we through his pouertie
 might bee made rich. Hee was so poore in the
 Matth. 1. 16, 20. time and manner of his birth, that he was laid in a
 & 13. 55. cratch, euen in a stable among oxen and asses,
 folded and swathed in clothes of little price. The
 Luk. 2. 4, 5, 6, 7. house wherein he was borne was a base Inne, yea
 Mark. 6. 3. a stinking stable. The cradle wherein he was laid
 was a cratch, a place more fit for beasts to eate in,
 then for the Sonne of God to lie in. His mother
 that bare him, though descended of noble lineage,
 yea of royall blood, was also abiect and poore,
 both in her owne person, and in her fortune.

For

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For shee was betroathed to a poore Carpenter, *Ioseph*, a trades-man, though descended of the noble house and lineage of King *David*. Hence it was that the Iewes called our Saviour Christ in contempt, the Carpenter, and the Carpenters sonne. In his life hee was so poore, that hee had not a hole to hide his head in, or a bed to rest his bodie on, whereas the Foxes of the field had their holes, and the birds of the heauen had their nests. So that it behooued certaine godly women of Galile to minister of their substance for the releeuing of his necessitie. Finally, in his death hee was so poore, that he had not so much money as to buy himselfe a winding sheet, or to defraie the charges of his buriall, till there came a rich man of Arimathea, named *Ioseph*, who tooke the naked body of poore *Iesus*, and wrapped it in a cleane linnen cloath, and put it in the selfe same newe tombe which he had hewen out in a rocke for himselfe. A happie rich man in so doing: and therefore such a rich man, as all rich men that desire to be happie ought to imitate, and doe imitate, when as vpon their owne charges (as godly *Tobias* did) they do burie the bodies of the poore members of *Iesus*, who shall one day, euen in that great day, acknowledge all the good, good rich men haue done to good poore men, as if they had done it vnto himselfe, and withall recompence their charity with an inestimable reward.

And as for the Apostles, how poore & indigent they

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Mat. 4, 18, 19, 20

21, 22,

Marke 1, 16, 17.

18, 19, 20.

Luke 5, 8, 9, 10

11, 28,

Math. 10, 1, &

19, 24, 27, 28, 29

Mark, 10, 28,

29, 30,

Luke 18, 28.

they were, no man doth know; poore Fishermen they were for the most part, who yet forsooke their nets, and all that they had to embrace Christs pouerty, who was yet poorer then they, and followed him. Likewise *Mathew* the Customer, as soone as Christ said vnto him, follow me, left all, rose vp and followed him. Whereupon the prime of the Apostles, in the name of the rest, said vnto our Sauour on a time, when as hee had discoursed of the difficultie of rich mens saluation: Behold we haue forsaken all, and followed thee, what shall we haue? And Iesus answered: Verily I say vnto you, that when the Sonne of man shal sit in the throne of his Maiesty, ye which followed mee in the regeneration, shal sit also vpon twelue Tribes of *Israel*. And whosoever shall forsake houses or lands for my names sake, and the Gospels, he shall receiue more in this world, yea an hundreth fold more, and shall inherite euerlasting life.

Math, 16, 25, 26,

& 10, 39,

Mark, 8, 35, 36,

37.

Luke 9, 23, 24,

25, 26,

Wherby Christians are taught to be ready and willing to forsake all their goods, bee they neuer so precious and copious, rather then to forsake God, and a good conscience, to leaue their inheritance on earth, rather then their inheritance in heauen, and to loose the life temporall rather then the eternall. For whosoever will saue his life, (saith our Sauour) shall loose it, and whosoever shall loose his life for my sake, shall finde it. For what shall it profit a man though hee should win a whole world, if hee loose his owne soule? or what shall a man giue for recompence of his soule?

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soule? And if the man that loueth father or mother, or yet his owne life, more then Christ, is not worthy of Christ (as himselfe saith:) How shall that man bee worthy of the eternall inheritance, that loueth the temporall inheritance better then it? And truly whosoever will be loath to leaue and loose his worldly wealth, for to follow Christ, and to saue his owne soule by embracing the Gospell, will bee much more loath to lay downe his life for Christs sake and the Gospels in the time of persecution. And with what face can such a man claime or craue at Gods hands, the life eternall, that will not for his sake, leaue, or lay downe his life temporall?

Math. 10, 37,
38, 29.
Lukc 14, 26,

Thus we see that rich men must be so farre from louing their riches too much, and trusting vnto them, that they should resolue with themselves rather to leaue and loose their gold, then God and godlines, rather to forsake their whole goods, then to fall from the faith, or to make shipwracke of a good conscience, to exempt themselves from persecution, and to the end they may possesse in peace their worldly commodities. Godlesse rich men they are, who will prefer earthly trash before heauenly treasure, goods before goodnes, and gold before God; whose God is their belly, and all their godlines is gaine, and their religion golden idolatry, goldisme, or belly-godisme, (for so may their irreligious religion bee well called) whose glorie is to their shame, and whose end is damnation, saith the Apostle. Oh said *Moses* vnto the Lord, this people haue sinned a great sinne, and

Math. 13, 20, 21
Mark, 4, 16, 17,
Luk, 8, 13,
1 Tim, 1, 29,

Ephes. 5, 5,
Colos. 3, 5,

1 Tim, 6, 5,
Philip, 3, 19,

Exod. 32, 31.

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1 Tim. 6. 17.

Iam. 5. 2. 3.

& 1. 10. 11.

Luke 16. 13.

& 6. 24. 25.

and haue made them Gods of gold. And may not the like be well said of godlesse rich men, that make gold their God; yea make a God of their belly, which is yet a more base stuffe, and are guilty of a kinde of idolatry, which is the basest of all other. And therefore the holy Apostle biddeth the godly Bishop of *Ephesus*, *Timothie*: Charge them that be rich in this world, that they bee not high minded, and that they trust not in vncertain riches, but in the liuing God, which giueth vs abundantly all things to enioy. And it is to such godlesse rich men that the holy Apostle, and first Bishop of *Ierusalem*, *S. Iames*, crieth out, saying: Go to now ye rich men, weepe and howle for the miseries that shall come vpon you; your riches are corrupt, and your garments are moath-eaten, your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire: yee haue heaped vp treasures for the last daies. And in another place hee speaketh of such godlesse rich men in this manner: For as when the Sunne riseth with heate, then the grasse withereth, and his floure felleth away, and the beauty of the fashion of it perisheth: Euen so shall the rich man fade away in all his waies. No man (saith our Sauour, the great Bishop of our soules) can serue God and riches. And it is to such seruers, and immoderate louers of riches, that he saith: Woe bee to you that are rich, for ye haue receiued your consolation. Woe be to you that are full, for yee shall hunger. Finally it is chiefly of such as trust in their riches, and serue

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serue them, and loue them more then God, or their poore brethren, that our Sauour giueth out this verdict: Verily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen: yea I say vnto you againe, it is easier for a Camell, or a Cable-rope to go through the eye of a needle, then for a rich man to enter into the kingdome of God. Wherefore take heede, and beware of couetousnesse, (saith our Sauour) for though a man haue aboundance, yet his life standeth not in his riches.

Mat. 19. 23, 24.

Marke 11. 23.

Luke 12. 50

& 18. 24.

VIII. Rule.

The man that would procure Gods blessing for the augmentation, and conseruation of his store, both to himselfe & to his posterity, must shew himselfe thankful to God in blessing & praising him for his benefites, and in giuing vnto God that which is Gods, to wit, first frutes & tithes vnto his Priests, and likewise in giuing vnto Cæsar that which is Cæsars. That is to say, he must giue vnto the prince (but chiefly if he be a Christian Prince) as being Gods great Minister and Deputy for the good gouernment of his people, be they Ecclesiasticall or secular persons, a proportionable proportion of his goods, tribute, & subsidie, whensoever he standeth in need. And this ought each one to do with all possible good will, readinesse, and cheerfulness of mind, without grudging, resisting, and rebelling, loue we our wealth neuer so well.

Probation and Declaration.

VWhen thou hast eaten and filled thy selfe (saith Moses) thou shalt blesse the Lord thy

Deut. 8. 10, 15.

12. 13, 14.

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thy God, for the good land which he hath giuen thee, beware that thou forget not the Lord thy God, least when thou hast eaten, and filled thy selfe, and hast builded goodly houses, and dwelt therein, and thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplyed, and all that thou hast is encreased, then thine heart be lifted vp. Honour the Lord with thy riches (saith *Salomon*) and with the first fruits of all thine increase, so shall thy barnes bee filled with abundance, and thy presse shall burst with new wine. Aboue all things (saith *Iesus* the sonne of *Sirach*) giue thanks vnto him that hath made thee, and replenished thee with his goods. Feare the Lord with all thy soule, and honor his Ministers; Loue him that made thee, with all thy strength, and forsake not his seruants. Thou shalt not speake euill of the ruler of thy people, (saith the Lord by his seruant *Moses*) thine abundance and thy liquor shalt thou not keepe backe.

Whereby we are giuen to vnderstand, that we must not thinke, or speake vnreuerently of the Prince, for crauing of subsidie, or requiring of tribute: neither must wee deny him, or keepe backe from him a part and portion of our store, if he stand in need therof, or require it at our hands, as also we must beware, least by our murmuring against the Ruler wee doe procure vnto our selues at Gods hands, the diminution of our abundance and store. And therefore our Saviour being asked concerning the paying of tribute to *Cesar*, answered thus: Giue vnto *Cesar* the

Prou. 3. 9. 10.

Eccles. 3. 22. 14.
& 7. 29. 30.

Exod. 23. 28. 29

Math 22. 17.
21. & 17. 24.
25. 26. 27.

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the things which are *Casars*, and vnto God, the things which are Gods. Likewise the holy Apostle exhorteth men to all dutifulnesse, and obedience in the behalfe of Princes. Let euery soule (saith hee) be subiect vnto the higher powers, not because of wrath onely, but also for conscience sake. For this cause (saith he) yee pay also tribute, for they are Gods ministers, applying themselves for the same thing. Giue therefore to all men their dutie, tribute to whom yee owe tribute, custome, to whom custome, feare, to whom feare, honor to whom ye owe honor. He also enioyneth *Titus* the first Bishop of *Crete*, to put the people in remembrance that they should bee subiect to the principalities and powers, and that they bee obedient and ready to euery good worke.

Luk. 20, 21, 22, 23, 24, 25.

Rom. 13, 1, 5. 6. 7.

Tit. 3, 1, 2.

And truly if it be a good worke for the brother to relieue the brother in his neede with a portion of his goods, it cannot but be a farre better worke for the children to releiue the parent in his neede. Now the Prince is the parent of the patrie, and the great and common father of this great family, the subiects are the Princes children, and therefore they are bound to impart vnto him a part and portion of their goods, when as his neede presseth him to require the same at their hands. And the Apostle telling vs that Princes are Gods Ministers, in the very leuying and taking of tribute, doth teach vs that when we pay tribute vnto Princes, or affoord them any such furtherrance, subsidie, or reliefe, that we doe it not so much vnto them as vnto God himselfe. For what

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good office soeuer we performe at any time vnto Gods Ministers, but chiefly to his chiefe Minister, that hee doth repute as done vnto himselfe. And therefore wee ought to obey the Prince in this duty as in all other, not onely for feare of his anger and indignation, but also for the conscience we must make of our Christian vocation, and subiectionall condition. Feare God, honor the King, saith the blessed Apostle *S. Peter*. An exhortation worthy of all Bishops, Prelates, and Patriarkes, to whom it doth belong especially to exhort, perswade, and encourage the subiects of all Christian Kings, to loialty, reuerence, & obedience in their behalfe. Wee must honor the Prince in the worthy and reuerent opinion of our minds, in the respectfull and dutifull speeches of our mouthes, in the submisse and humble gesture of our bodies: and lastly, as we must honor God with our riches, and the oblations of our handes, so must wee likewise them whom God hath called Gods: to wit, godly Princes, whom when as wee honour with our riches, in giuing them cheerefully a portion for their honourable prouision, then wee honour God himselfe with our riches, as *Salomon* exhorteth all men to doe that would haue God to blesse them with aboundance. And truly if wee would bee loath to let God want (if hee were subiect to want in his owne person, as man is, then ought wee likewise bee loath to let the Prince want, who representeth God, and therefore is called God (to teach vs) that what wee bestow vpon him we offer vnto God) and

1 Pet. 2. 17.

Prou. 3. 9, 10.
Exod. 22. 8.
Psal. 82. 1, 6.
Ioh. 10. 34-35.

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and in whose person God oftentimes carrieth himselfe as one that wanteth , and standeth in neede of our helpe. And if wee would willingly, cheerefully, and without murmuring bestowe vpon our most bountifull father , our goods, in whole or in halfe , then truly wee ought not to murmur or grudge to bestowe vpon Princes, (whom God hath called by the name of the children of the most high) a conuenient portion of the same , at least, for their fathers sake. So that a Christian subiect, when hee seeth a king, chiefly a Christian king, and such a one as besides his power is adorned with the diuine qualities of wisdom, bountie, iustice, and mercie, hee ought to thinke with himselfe, that he seeth God in mans likenesse. And when such a one asketh a Subsidie , or any such releefe at his subiects hands, hee ought to shewe himselfe as willing and ready thereunto , as hee should if God himselfe in a mans likenesse were come downe amongst men to craue a sacrifice or oblation at their hands.

And though it bee true , that Almighty God doth not stand in need of any thing wee haue, (for hee is al-sufficient in himselfe) yet wee must thinke that it is his pleasure to carrie himselfe as one that doth need oftentimes in the persons of the Prince , the Priests , and the Poore. And this hee doth , to trie whether wee loue Almighty God and our neighbour better then our goods , or no , and to knowe by the effect , if wee haue as yet attained to this

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perfection, as to giue vnto God all that we haue, if he should require it at our hands. For the man that will grudge to giue a part vnto Gods image and chiefe minister for his sake, will neuer be willing to forsake all for Gods sake: no, hee would neuer be willing to bestowe his whole goods vpon God himselfe, that will refuse or repine to giue a part vnto his chiefe minister. And contrariwise, the man that doth cheerefully bestowe vpon the prince, in regard, that he is Gods image and deputie, doth evidently shew that he loueth God better then his goods, and goodnesse better then his goods, and that he would make no difficultie to bestowe most willingly all that hee hath vpon God; yea to forsake his whole goods for Gods sake. Wherefore if we resolute to giue cheerefully vnto Gods Vicar for his sake, a proportionable portion of our goods, he will both account it as giuen vnto himselfe, and will reward the giuer for his gift, and for his cheerefull giuing likewise; for God loueth a cheerefull giuer, and therefore wil- leth vs to doe all things without murmuring and reasoning, hee will reward him with encrease of goods and goodnesse in this life, and with fulnesse of glorie in the life to come. Kings bee also called Gods, for that they must excell all other men, as in power, so likewise in beneficence: so that the Prince, as hee shall haue cause and occasion, may lawfully aske, craue, and receiue a part of his richer subiects goods, and giue of the same to such as are poorer. And this he may doe, yea and ought to doe, to the end his beneficence & boun-

2. Cor. 9. 7.

Philip. 2. 14.

tie

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tie (wherein he must resemble God most of all others) may bee shewed and continued, and that it may be said and sung of him, hee hath distributed and giuen to the poore, his righteousness and beneuolence remaineth for euer, his horne shall bee exalted with glorie. In one word, to the end that both his poorer subiects may be releued, and his faithfull seruants may be rewarded.

Princes are likewise called Gods, to shewe vs that they haue a right, I say not vnto all, but vnto a certaine part of each of their subiects goods. For as I would be loath to flatter the prince and wrong the people, by affirming or maintaining the extent of his right and interest to the bodies and whole goods of his subiects (for the most absolute Prince that is, must not thinke himselfe so absolute: and as it were a ridiculous thing to subiect the prince to his subiects lawes, so were it an impious crime, to exempt him from Gods lawes) as I would be loath, I say, to flatter the prince, and wrong the people, by affirming his right to their whole goods, so would I be loath to flatter the people, and wrong the Prince, by denying his right to a proportionable part of their goods. And therefore as God doth require at his peoples hands, for the maintenance of his ministers, first fruits, because he is the first, and tythes because he is the last (as an auncient writer yeeldeth the reason) and that in name of an annuall and perpetuall rent, and in token of a double acknowledgement we owe him: the one, that he is *alpha* and *omega*, the beginning and the ending, the first and the

Psal. 112. 9.

2. Cor. 9. 9.

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the last: the other, that all that we haue, we haue it and hold it of him. So Princes, who are called Gods, of God himselfe, and are his immediate subiects, and his subiects onely, and are liable, if they offend, to the punishment of his hand onely, they may iustly claime and require at their subiects hands a competent portion of their goods, for the maintenance of themselves, their families, and seruants, as the holy Prophet *Samuel* describing the qualitie and priuiledge of an absolute Prince, doth abundantly testifie. For the holy Prophet dissuading the Israelites from the seeking of a King as yet, and before the conuenient time (for as yet the time was not come that God should set his seruant *David* aboue them, who was to be the first elected King of Israel with Gods absolute approbation, and the type & forefather of the king of kings, according to the flesh) telleth them before hand what power he should haue ouer them and their goods. And namely, that he would not only take their fields and their vineyards, and giue them to his seruants, meaning, in case they did heinously offend against his lawes, (for as God is the Law-giuer of Kings, so are Kings the Law-giuers of their people) but also yearly aske and take the tenth of their cornes, of their vineyards, of their fruits, and of their flockes, for the maintenance of himselfe, and of his seruants. And yet in all this, the holy man painteth out no vsurping or vntitular tyrant, but euen an orderly elected king, that is, such a king as they themselves with a common consent should

1. Sam. 8. 14.
15. 16. 17.

Vers. 18.

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should receiue: neither yet any practicall tyrant, Verf. 11.
or tyrannizing king: but euen such a king as
should raigne ouer them, and not tyrannize ouer
them; as should rule them, and not ruinate them.
To which purpose the wordes of the Prophet are
most perspicuous and cleare, read them who
will.

But hereof wee shall entreat more fully in our
Alboni, or Patterne of a perfit Subiect; wherein
we shall God-willing discourse substantially and
soundly of the seuerall duties of subiects, in the
behalfe of Princes. And out of doubt, their first
king *Saul* raigned in this manner ouer them, and
yet wee find him not blamed for any tyrannicall
oppression, extortion, or exaction practised vpon
his people: whereof, if hee had beene guiltie, it
should haue beene recorded, no doubt, amongst
his other grieuous trespasses. Likewise king *Da-*
uid, who was their first king, by Gods absolute ap-
probation (and therefore the spirit of God hath
begun with *David* the first Booke of the Kings) e-
uen a man after Gods own heart, no doubt he ex- 1. Sam. 13. 14.
ercised the same power ouer his people: as may 1. Chro. 27. 1,
appeare by the monthly courses of his officers ap- 25, 31.
pointed ouer the treasures in the fieldes, in the
cities, and in the villages, for the collection,
custodie, and dispensation of his substance.

And as for *Salomon*, king *Dauids* sonne and suc-
cessor, it is more then manifest, that he did put
in practise this foresaid kingly power, descri-
bed by the Prophet, in taking order for the 1. King. 4. 7, 22,
monthly provision of his house, by his twelue 23, 27, 28.

P

officers,

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1. King, 10. 23.

Psal. 72. 1, 2, 3.
4. 12, 13, 14.

officers, whom he appointed each man his month to provide victuals in the diuers parts and quarters of his kingdome, for himselte, and all that came to his table. And who will, or dare say, that *Salomon* in so doing played the tyrant? was hee not a wise King, and so wise that hee excelled all the kings of the earth, no lesse in wisdom then in wealth? and beeing so wise as he was, did he not know well enough what was both fit for a King to require at his subiects hands, and what was fit for subiects to impart to their Prince? yea, was he not a iust king, and one that did gouerne his people, as with wisdom, so also with equitie and iustice? shall wee thinke that king *Dauids* prayer for the prosperous estate of his sonne *Salomon* and of his kingdome, was frustrate and without effect? Giue thy iudgements to the king, O God, and thy righteousness to the kings sonne: Then shall he iudge thy people in righteousness, and thy poore with equity: the mountaines and the hilles shall bring peace to the people by iustice. Hee shall iudge the poore of the people, hee shall saue the children of the needy, and shall subdue the oppressor; he shall deliuer the poore when hee crieth, the needy also, and him that hath no helper, he shall be mercifull to the poore and needie, and shall preserve their liues, hee shall redeeme them from deceit and violence, and deere shall their blood be in his sight. Shall we thinke I say, that the holy Prophets prayer and prediction touching the excellencie of his sonnes, godly, iust, and peaceable gouernment, was either false,

or

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or of none effect? God forbid: farre bee it from vs to thinke that God would haue chosen an oppressor of his people to bee a type of the king of righteousness, to bee his sonne, and to build the house of his sanctuarie. Hee asked of God wisdom and vnderstanding to doe iudgement, and to rule and iudge his people aright, and the Lord granted him his petition, and gaue him besides great wisdom, even honour and riches also: and it is said, that the people saw that the wisdom of God was in him to doe iustice, so that they feared the King.

1 Chron. 22. 9,
10. 11. & 28. 5.
6. 10.

1. King. 3. 7, 8, 9,
10, 11, 12, 13. 28.

Wherefore wee must not thinke that hee was guiltie of tyrannie, oppression, or exaction in the behalfe of his people: but rather that his leuying of the Tenths of his subiects substance, was an effect of his diuine wisdom, and the lawfull meanes whereby hee gathered together so much wealth, and so great riches as he did, together with the tribute hee did receiue at the hands of many other nations.

1 King. 9. 20, 21.

And it is to be noted, that the people of Iudah and Israel by their cheerefull readinesse and willingnesse in yeelding vnto *Salomon* their king the Tenthes of their fruites and of their flockes, for the monthly prouision of his household, procured at Gods hands the blessing of great prosperitie, securitie, and peace, which hee powred vpon Israel and Iudah in *Salomons* daies. They multiplied as the sand of the sea in number, eating, drinking, and making merrie. They dwelt without feare, euery man vnder his vine, and vn-

1 Chron. 22. 9.
1 King. 4. 20. 25.

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1. King. 10. 21,
27.

der his figge tree, from *Dan* euen to *Beersheba*, all the daies of *Salomon*: during the which, there was so great wealth, that he made siluer as plentiful as stones in Ierusalem.

1. King. 12. 1,
2, 3, 4, 11, 14.

And though after the death of *Salomon* the people did insinuate vnto his sonne *Rehoboam*, the grieuousnesse of the yoke his father had put vpon them in his life, and therefore did present a petition vnto him for the lightening thereof, at his entring to the crowne: yet wee find no mention made of any such murmuring of the people against *Salomon*, in the time of his owne raigne. And therefore wee may well thinke, that the people made this complaint and petition, not so much as for that they had any iust cause (for as I said before, *Salomon* was no tyrant, nor yet an vniust exacting king) as for that they were become more couetous after the death of *Salomon*, then they had beene in the time of his life; and together more factious and seditious then they had beene before.

1. King. 12.
2. Chron. 10.
& 11. & 12.

Where it is to bee noted, that the Lord punished this their couetous and grudging disposition, with the diminution of their wealth; so that their condition became much vnlike vnto that it had beene in the daies of *Salomon*. Besides, that this their preposterous loue of commoditie, brought them into the guilt of two grieuous finnes, of Rebellion from their lawfull king, and of idolatrous defection from the true worship of Almighty God. So that not without cause the holy Apostle calleth the loue of money

1. Tim. 6. 10.

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ney the roote of all euill.

And certainly, as God would not haue his sons to oppresse his seruants : that is, Princes to grieue their people with vnnecessary, exorbitant, and cruell exactions, and with ill-aduised *Rehoboam*, to make their subiects yoake heauier then it ought to bee : So would hee not haue the people to bee so vnnaturall, vnreasonable, and vniust, as to abound themselues, and in the meane time to see their Princes destitute of prouision answerable to their place.

Ezek. 45, 7, 8, 9;
Prou. 28, 15, 16,

Exod. 22, 28, 29

As the Prince, I say, must not with wretchlesse *Rehoboam*, make the peoples yoake more heauie then it ought to bee by right : so must not the people, with the murmuring and complaining Israelites, call that a grievance, or a grievous yoake, which is not so indeede, but onely in the apprehension of their couetous conceit. The Apostle speaking of the maintenance of the ministerie, saith : That such Priestes as rule well, and labour in the word and doctrine, are worthy of a double honour. And the same may bee well said of a Prince, that is also a Christian, and consequently ruleth and laboureth not onely in the Common-wealth, but also in the Church of his kingdome, by protection of her spirituall, and direction of her temporall estate, euen that he is worthy of a double maintenance : especially of such a Prince as detesteth nothing so much as the oppression of the poore, and the destruction of the needy, and delighteth in nothing so much, as in bountie

1 Tim. 5, 17, 18,

Amos. 4, 1,
Prou. 31, 4, 5.

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Eccles. 10. 16, 17

Amos 6. 1. 4. 5.

6.

Deut. 17. 17.

and beneficence. A Prince that abhorreth all voluptuous, intemperate, and delicious liuing; and that hath not taken to him selfe many wiues, or many Concubines, thereby to be chargeable vnto his people, but such a one that as he loueth vnitie and vnion, both of *Britannes*, and of all other Christians: so that hee made choyce of one to loue, and shee a happie mother of most hopefull children, the honorable maintenance of whom ought to bee deere and precious in our eyes. A Prince, I say, renowned for his singular temperance, continence and sobriety ouer the whole world. And such a one as (according to that which our Lord himselfe requireth of a Prince) doth not giue himselfe to gather together in heaps much siluer and gold, being borne to giue, and not to gather; who like vnto the Sunne, hath no sooner drawne vp vapours and waters into the aire, that is, customes, taxations, and subsidies into his treasure, but as soone powreth the same downe againe vpon the earth, by distributing that which he receiueth, amongst his seruants, *English* as well as *Scottish*, as he seeth either their necessity, or yet their desert doth require. So that all the riuers of his reuenues, rents, and riches, do returne into the sea of the common-wealth, whence they came.

1 King. 4. 29.

1 Chron. 9.

Finally, a Prince all made of bountie and beneficence, to whom God hath giuen (as vnto *Solomon*) a large heart, both for learning and liberality, euen as the sand that is on the sea shore, and who deserueth no lesse at his subiects hands then

as

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as *Salomon*-like a purueiance, as their ability can reach vnto, for the honorable maintenance and sustentance of himselfe, and his free-parted family. And this much shall it suffice to haue spoken of the maintenance of the Lords chiefe Minister, to wit, the Prince.

In the next place it followeth, that we speake of the maintenance of his other Ministers, to wit, the Priests, which rule or serue in the Church, either in keeping of vniformity and good order amongst the Cleargie themselves, or in reading publickly, and expounding the word, and ministering the sacraments vnto the people.

All the tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords, Leuit. 27. 30. 31. 32. it is holy to the Lord (saith the Lord by *Moses*) and euery tithe of bullocke and of sheep, and of all that goeth vnder the rod, the tenth shall be holy vnto the Lord. Thou shalt giue the tithe of all the increase of thy seede that commeth forth of the field, yeare by yeare, the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou maiest learne to feare the Lord thy God alwaies, and that the Lord thy God may blesse thee in all the works of thine hands, which thou doest. Thou maiest not eate Deut. 14. 22. 23. 27. 29. within thy gates the tithe of thy corne, nor of thy wine, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou voweest, nor thy free offerings, nor the offering of thine hands. Beware that thou forsake not the Leuite, as long as thou liuest vpon the earth. For behold

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Deut. 26.

Numb. 18. 12.

13. 17. 18. 19. 20.

21. 22. 23. 24.

Nehem. 10. 35.

36. 37. 38. 39.

2 Chron. 31. 4.

5. 6. 7. 8.

hold I haue giuen the children of *Leui* all the tenth of Israel for an inheritance for their seruice which they serue in the congregation, euen the tithes of the children of Israel haue I giuen them. Also the fat of the oyle, of the wine, of the wheate, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee, saith the Lord to *Aaron*. And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine, as also the first borne of kine, sheep, and goats. And therefore *Nehemiah* and *Ezra* doe mention, how that the people after their captiuitie being restored to liberty, and to the enioying of their owne land, amongst other duties, resolved, and protested before God, that they would bring the first fruites of their land, and of their fruit-bearing-trees, yeare by yeare into the house of the Lord, and the first borne of their flockes, of their cattell, bullockes, and sheepe, of their trees, wine, wheate, and oyle, vnto the Priests, to the chambers of the house of our God (for there the Ministers of God dwelt) and the tithes of their land vnto the *Leuites*, that they might haue the tithes in all the Cities of their trauell. And of *Hezekiah*, that godly king, it is written that hee commanded the people that dwelt in *Ierusalem*, to giue a part to the Priests and *Leuites*, that they might be encouraged in the law of the Lord. And when the commandement was spred, the children of Israel brought aboundance of first fruits of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought

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brought they abundantly: so that when *Ezeki-
ah*, and the Princes saw the heapes which they
had brought for the space of 4. whole monethes,
they blessed the Lord, and his people Israel.

Euery where the Lord doth claime first fruits and
tythes as his proper possession and inheritance, the
which he hath allotted vnto his Priests for their
perpetuall wages and peculiar patrimonie, saying
vnto them, or rather resigning vnto them his
whole title, right and claime thereunto. I am your
inheritance, part & possession among the children
of Israell: yea the Lord is so iealous of this their
right, that he doth repute himselfe as spoyled
and robbed with a violent and strong hand,
when his Ministers are defrauded of their due,
cursing such as with-hold from them, what
is theirs, and blessing those that giue them their
owne.

Numb. 18. 20,
21.

Deut. 10. 9.

& 18. 2.

10th. 13, 14. 33.

Ezek. 44. 28. 29.

30.

And as the Lord expostulating with his peo-
ple for their idolatry, saith vnto them: Hath any
Nation changed their Gods, which yet are no
Gods? but my people haue changed their glo-
ry, euen their God, for that which doth them
no good: So likewise expostulating with them
for their sacrilege, hee saith vnto them: Will
a man spoyle his Gods? yet haue yee spoyled
mee: but yee say: Wherein haue wee spoyled
thee? in tythes & offerings. Ye are cursed with a
curse, for yee haue spoyled me, euen this whole
nation. Bring ye all the tythes into the storehouse,
and proue me now therewith, saith the Lord of
Hostes. If I will not open the windowes of

Ierem. 2. 11.

Malach. 3. 8. 9.

10, 11, 12.

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heaven vnto you, and powre you out a blessing without measure. And I will rebuke the devourer for your sakes, and hee shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, and all Nations shall call you blessed: for yee shall bee a pleasant land saith the Lord of hostes.

Ephes. 5, 3, 5,
Colos. 3, 5,

But it will bee said of some, and chiefly of such as loue more to prey vpon the Church, then to pray in the Church, that the paying of first fruites and tithes doth belong to the Ceremoniall law of the Iewes, and therefore doth not oblige vs Christians to the obseruing thereof. For the refutation of which errour, and double idolatry flowing therefro, (for if couetousnesse bee idolatry, as the holy Apostle affirmeth that it is, then sacriledge which is not onely a coueting, but also an occupying, yea a robbing and stealing of holy things must needs bee a double idolatry) I will shew such substantiall reasons, as that the verity and truth of this matter shall bee made manifest, and this errour sufficiently refuted.

Heb. 9, 10, & 10,
3, & 8, 4, 5.

First, Iudaicall ceremonies were euanishing shadowes and externall representations of spirituall things to bee accomplished in Christ, and they had relation to God alone, as being a part of his worship. But so it is that first fruites and tithes were no shadowes, or figures of spirituall things to bee accomplished in Christ, neither had the paying thereof onely a respect vnto God, as all the externall and ceremoniall ordinances

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dinances of Religion had, but it was a duty to be performed by man vnto God and man coniunctly : that is, vnto his Priests or Ministers, for a demonstration of the perpetuall acknowledgement and obligation wee owe vnto God, as being the *Alpha* and *Omega*, the beginning and ending of all our good, for bestowing vpon vs these earthly things, and for the honourable and perpetuall maintenance of his Ministers; Wherefore paying of first fruits and tithes, is no ceremony of the Iewish religion, and consequently is not abolished.

Secondly, the maintenance of such as are worthy of maintenance, is no ceremoniall, but a morall thing. But so it is, that the paying of first fruits and tithes is the maintenance of such as are worthy of maintenance, euen of Gods Ministers, and such as serue him in his house, and therefore paying of tithes is no ceremoniall, but a morall, and perpetuall dutie.

Thirdly, the Priests and Ministers of the Gospel haue succeeded in the roome of the legall Priests and Ministers of the Tabernacle. Wherefore it followeth, that they haue succeeded to their maintenance and prouision, except wee thinke them vnworthy of any certaine maintenance.

Fourthly, Christians doe hold their earthly things of God, no lesse then did the Iewes, and therefore they are bound by the same law, that the Iewes were, to acknowledge this their tenure and holding of him as the Lord and owner

Numb. 18,
12, 13, 17, 18,
19, 20, 21, 22,
23, 24,
1 Cor. 9, 7, 8,
9, 10, 11, 12,
13, 14,

1 Cor. 9, 9, 10,
11, 12, 13,
Heb. 10.

Gen. 33, 11,
Deut. 10, 14,
Acts 17, 28,
Psal. 24, 1,
1 Cor. 10, 26,

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of the earth, and all that is therein: and consequently must deliuer into the hands of his Collectors and Stewards, which are his Ministers, the annuall rent of first fruits and tythes.

Gen. 1. 1.
Reuel. 22, 21.

V. Wee doe not finde in the Scripture, that God hath giuen his proper inheritance to Laymen, or that he hath made Lay men the collectors of his annual rents, or that he hath vnder the Gospell giuen and granted his possession vnto other men then such as do serue him in his house.

Deut. 10. 9, &
12, 19. & 14, 23.
29.
1 Tim. 5. 17, 18,
1 Cor. 9. 9 & 10

VI. If God was so carefull for the prouision of his Priests and Ministers vnder the Law, how much more then may we thinke hee would be carefull for his Priests and Ministers vnder the Gospell, chiefly seeing they serue him in a more excellent manner, then the other did? If he would not haue his Ministers to begge vnder the law, or yet to depend vpon popular beneuolences, shall wee thinke that he would now haue his Ministers vnder the Gospell to be subiect to such a beggerly condition?

Gen. 14. 20,
Heb. 7. 4, 8.

Gen. 28. 22.

VII. Before there was any ceremoniall Law deliuered by *Moses*, the seruant of God, vnto the people, we find that *Abraham*, the Father of the faithfull, payed tythes vnto *Melchiseaek*, the high Priest of the most high. Likewise *Jacob*, his Grand-child, vowed to giue vnto God tythe of all his increase. Whence it appeareth, that the paying of tythes is not a branch of the ceremoniall, but euen a dutie of the moral law. And seeing that not onely the Priests after the order of *Aaron*, but also those of *Melchisedeckes* order receiued tythes

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tythes, it followeth that Euangelicall priests, as Heb. 7. 17, 11, 26, 28.
beeing vnder Christ, who was an high priest after & 8. 1, 2, 3, 4.
Melchisedecks order (for euery high priest must
haue his inferiour priests, according to his order)
may and ought to receiue tythes also.

VIII. Euery prouident and wise master pro-
uideth for his household and seruants; wherefore it
followeth, that God who is the most prouident 2. Tim. 2. 6.
and wise master of all other, hath provided for the
maintenance of his household seruants, for his
priests and ministers of his house; and we find no
other maintenance allotted them in the Scrip-
ture, but onely first fruits and tythes: wherefore
these must either be their portion and allowance,
or else they haue nothing certaine at all.

IX. All labourers haue certaine standing wa- Luk. 10. 2, 7.
ges: the ministers of the Gospel are Gods labou- 1. Tim. 5. 18.
rers, therefore they ought to haue their standing Math. 9. 37, 38.
wages likewise: and we read of none other, ex-
cept first fruits and tythes. And therefore our Sa- Luk. 10. 7.
uiour forbiddeth his Apostles to goe from house
to house, telling them that the workeman is wor-
thy of his hire. And truely, if he would not haue
his Apostles to goe from house to house, even in
that time when as tythes were with-holden from
them by the Iewish cleargie, shall wee thinke that
now, when as the Iewish cleargie is abolished, he
would haue his ministers of the Gospel to goe
from house to house, or yet to send from house to
house, to beg the peoples beneuolences? those that
hold from Christs ministers & Apostles the duty
of first fruits and tythes, were such as persecuted

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both them and Christ, and crucified him in the end. And such god-spyling Gospellers as doe now a daies with-hold the Church-rents from Church-men, what doe they else but persecute Gods ministers, and crucifie Christ daily in his members?

Deut. 10 9,
& 12. 19 & 14.
23, 29.
2. Chro. 31. 4.
Prou. 3 9, 10.

X. The ends of paying first fruits and tythes vnto Gods priests are perpetuall, to wit, that the Ministers of God may bee maintained, and not forsaken, but more and more encouraged in the seruice of God, that God may be honoured with our riches, and acknowledged to bee our great Land-lord, and good-lord, that we may learne to feare the Lord, and that he may blesse vs in all the workes of our hands, that so our store may be encreased, and our barnes filled with abundance. Are not Christians Gods tenants, farmers, and vassals, as well as were the Iewes? and doe we not hold all that we haue of God, as well as they? and are we not bound to pay our annuall rents vnto God, as duely and truely as they? and what reason haue Christians to forsake their ministers, more then the Iewes had? and doe not the one deserue as well to be liberally maintained and encouraged in their worke as the other? and haue not Christians as great cause to learne to feare God as had the Iewes? Finally, doe not Christians desire as earnestly as the Iewes did to bee blessed in the workes of their hands, and in the increase of their store? Wherefore it followeth necessarily, that we Christians must not pretend any exemption from paying of tythes and first fruits
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more then did the Iewes?

X I. The holy Scriptures set downe the paying of these yearly Church-rents, amongst morall duties, and accounteth of Sacriledge, not as if it were the meere transgression of a ceremoniall ordinance, but euen the violation of a morall law. Will a man spoyle his gods? (saith the Lord God by his Prophet *Malachie*) yet ye haue spoiled me in tithes and in offerings. Honor the Lord (saith *Salomon*) with thy riches, and with the first fruits of all thine encrease, so shall thy barnes bee filled with abundance, and thy presse shall burst with new wine. But it is a destruction for a man to deuoure that which is sanctified: meaning, that the man who wil not honor God with first fruits, and tythes, but doth deuoure the holy things, and committeth sacriledge, bringeth destruction vpon himselfe, his soule, his body, his goods, and his house. Thou that sayest a man should not commit adulterie, breakest thou wedlocke? (saith the holy Apostle:) and thou that abhorrest idols, dost thou commit sacriledge? as if hee should say, thou that detestest the honouring of a false god, wilt thou neuerthelesse spoyle and dishonour the true God? Whereby wee are given to vnderstand, that sacriledge is not onely a transgression of the morall law, but that it is euen a double sinne, compounded of robberie and idolatrie, and consequently, a more detestable and abominable euill then idolatrie it selfe. For the idolater with his heart, his body, and substance; yea sometimes with the blood of his dearest children

Malach. 3. 8.

Prou. 3. 9, 10.
& 10. 25.

Rom. 2. 22.

Leuit. 18. 21.

& 20. 2.

2. King. 23. 10.

& 16. 3. & 17.

17. Ierem. 7. 30.

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dren honoureth a false god, yet thinking that it is the true God indeed he doth thus worship: whereas the sacrilegious god-spoyle robber the true God of his owne. The idolater is carefull to worship some god, but the god-spoylet careth for no god at all, a false god hee doth not know, and the true God he will not acknowledge. The idolater beeing misse-led with an erroneous opinion, maketh & taketh that to be God, which is not God, that is, ignorantly of an idol hee maketh God; whereas the sacrilegious god-spoyle, maliciously, euen wittingly and willingly of the true God, maketh no god at all, but a meere idol; otherwise he durst not be so bold, as to rob him of his right. For it is an infallible maxime, That a man wil neuer rob or spoyle him whom hee loueth, honoureth, or feareth.

1. Tim. 5: 17, 18.

1. Cor. 9. 7, 8, 9,
10, 11, 12, 13,
14.

XII. The maintenance of the ministerie is very diligently recommended vnto Christians by the holy Apostle. The Priests (saith hee) that rule well, are worthy of double honour, specially they which labour in the word and doctrine: for the Scripture saith, thou shalt not moule the mouth of the oxe that treadeth out the corne, and the labourer is worthy of his wages. Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? say I these things according to man? sayeth not the law the same also? for it is written in the law of *Moses*, Thou shalt not musle the mouth of the oxe that treadeth

deth out the corne. Doth God take care for oxen? either saith he it not altogether for our sakes? for our sakes, no doubt, it is written, that he which careth should care in hope, & that he that thresheth in hope, should be partaker of his hope. If we haue sown vnto you spiritual things, it is a great thing if we reape your carnall things: doe ye not knowe that they which minister about the holy things, eate of the things of the temple? and they which waite at the altar are partakers with the altar? So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel. Now who is he that can say from his heart, that to liue of the Gospel is to liue of begging, and of popular beneuolences? and not rather of hauing, by way of iustice, the tenthes of the goods of them to whom they preach the Gospel. Except we meane to make the condition of liuing by the Gospel, inferiour vnto the condition of liuing by the legall sacrifices. And it is to bee noted, that the holy Apostle prooueth, euen by the law of *Moses*, the right that the Ministers of the Gospel haue vnto our carnall things, and that vnto such carnall things, as both *Moses* doth prescribe in his lawe, and the Apostle himselfe doth mention, entreating of this matter, comprehending them vnder these two kinds; the fruits of the field, and the flocks of the fold. Wherby it is more then apparant, that the Apostle meaned, that the perpetuall maintenance, allotted vnto the legall priests, in first fruits and tythes, by the Lawe of *Moses* was due

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Heb 7. 1, 2, 3, 4,
5, 6, 7, 8, 9, 10,
11, 12, 17, 26.

vnto the priests and ministers of the Gospel, after the ceasing and abolishing of the other. And that as the Gospel of Christ hath succeeded into the roome of the law of *Moses*, and the Euangelicall priesthood into the place of the Legall priesthood; euen the renewed order of *Melchisedecke* into the roome of the abolished order of *Aaron*: so haue the priests of the one order succeeded vnto the maintenance of the other, euen the inferiour priests of *Melchisedecks* renewed order, vnder their high priest Christ Iesus, vnto the patrimonie and prouision of the inferiour priests of *Aarons* abolished order. For as I said before, the law of maintenance is perpetuall and common to the priests of both orders, though the law of the priesthood bee but temporall and changeable.

And as for such ministers as disdaine to bee called by the name of priests, but delight in new names and new opinions, and would rather want tythes then be called priests, to the end they may be vnlike vnto other Churches of Christendome, and the Church-men thereof: I wil say no more, but that it is a great pittie that the Church of God should be troubled with such newfanglednesse, and that any of Gods ministers should bee misse-led with such fond and friuolous, yea vnministerly opinions. As learned, godly, & holy men as they are said to bee, or thought to bee, they are much deceiued, if they doe thinke otherwise, but that more learned, more wise, and holy Church-men haue bin called by the name of priests, then they:

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they: If the whole people of God be called a royal priesthood by the holy Apostle *S. Peter*; and if the blessed Apostle *S. Iohn*, writing vnto the angels or bishops of the 7. Churches of Asia, calleth them priests, and if the 24. Elders in heauen call themselves priests: finally, if Christ Iesus himselfe be called a priest, yea an high priest (which presupposeth that he hath priests vnder him, for as much as euery high priest must haue his inferiours) shall any of the ministers of the Gospel then bee ashamed to be called priests? or shall any of them bee so fond as to disclaime tythes, which are due to priests, rather then to bee called by this honourable name of priest?

1. Pet. 2. 9.
Reuel. 1. 4, 5, 6.
& 5. 9, 10.

Heb. 7. 15, 17,
21, 24, 26, 28,
& 8. 1, 2, 3.

XIII. And lastly, the holy Apostle *Paul*, not onely exhorteth Christians to remember them which haue the ouersight of them, and haue declared vnto them the word of God, but also in expresse words hee enioyneth him that is taught in the word, to make him that hath taught him partaker of all his goods. The people must giue a part of their goods vnto their pastours, and this part must either be equall vnto the Levitical part, or greater then it, or else smaller. To giue them a smaller, were a most vnreasonable indiscretion, & a more then beastly ingratitude: and if they will not bestow a greater, then they must either giue an equall portion to that of the legall priests, or else no portion at all. Yea the iniunction of the Apostle beareth, that the maintenance of the Euangelicall priests, ought rather to be more, then lesse then was that of the legall priests: for they

Heb. 13. 7.

Galat. 6. 6.

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had a right vnto a tenth part of some certaine goods; namely of fruits, and of flocks, but not of all their goods whatsoeuer, or of the value thereof in money: whereas the Euangelicall priestes ought to bee made partakers of all indifferently.

2. Cor. 3. 6, 7, 8,
6, 10, 11.

And truely, looke how farre the ministry of the Gospel is more excellent then that of the Law, so much the more ample & liberall ought to bee the maintenance of the ministers of the Gospel, then was that of the ministers of the tabernacle.

O how vgly then is the sinne of sacriledge, that beareth neuerthelesse such a sway in this Isle! O how horrible an iniquitie is it for men of might to pull out of Gods mouth the diet of the church, to put it into their owne, and to fill the bellies of their hounds and their horses, with the meat of Gods ministers! It is a sinne of that high nature, that because of it God hath said vnto vs, as once he said vnto the people of Israel vpon the like occasion, ye are cursed with a curse, for ye haue spoiled me, euen this whole nation: and that he hath sometimes sent scarcenes of bread, and cleanness of teeth in our cities, and townes, sometimes hath with-holden the raine from vs, when there were yet three months to the haruest, and shut the windows of heauen vpon vs, & staied the raine til the fruits of the earth were destroyed with drought, sometimes hath smitten our fruits with blasting & mildew, & sent the palmer-worm to deuoure the fruits of our trees, yea made our singing & shouting for ioy in haruest to cease, & made vs drunke with our tears, for that the heauen aboue vs was stayed

Malach. 3. 9,
10, 11.

Amos 4. 6, 7, 8,
9, 10.

Isa. 16. 9, 10.

Hagg. 1. 10, &
2. 18.

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stayed from dew, and the earth vnder vs from yeelding her increase. For this abominable sinne God hath sometimes sent the pestilence amongst vs, to rage in most violent manner, to consume our bodies, and the fire to burne, and the water to ouerflow our townes, lands, houses, and habitations.

In one word, it is this horrible sin of sacrilege that hath ouerthrowne the strength and glory of diuers mighty and wealthy houses; God in his most iust iudgement shutting such from their inheritance, as were so audacious and bold as to robbe him of his. The sacrilegious God-spoyle^{Iob. 15. 25. 26.} is the man which (as *Iob* speaketh) hath stretched out his hand against God, and made himselfe strong against the Almighty. Therefore God shall run vpon him, euen vpon his necke, and against the most thicke part of his Shield, because hee hath couered his face with his fatnesse, and hath collopes in his flankes. As if the holy man should say, because this God-spoiling anti-god hath presumed to shut God from his inheritance, and hath taken from him his tythes, and hath made himselfe fat with Gods meate, which hee hath pulled out of the hands and mouthes of his Ministers, therefore God shall bee auenged on him, he shall not be rich alwaies,^{Vet. 29. 30. 31. 32. 34.} neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth. Hee shall neuer depart out of darknesse, the flame shall dry vp his branches, and hee shall goe away with the breath of his mouth. His
branch

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branch shall not be greene, but shall be cut off before his day, and the congregation of the hypocrite shall bee desolate. And who is so great an hypocrite as the sacrilegious Church-robber, who being an impure God-spyler indeed, will needs in the meane time be esteemed a pure Gospeller, and one of the most precise professors of the reformed Church? Hee may well make himselfe merry with the meate of Gods Ministers, as prophane *Balthasar* did with the golden and siluer vessels of Gods house; but he shall know in the end, that the reioycing of the wicked shall take an end: and (as *Zophar* speaketh) that the ioy of hypocrites is but a moment. Though his excellency mount vp to the heauen, and his head reach vnto the cloudes, yet shall he perish for euer, like his dung, and they which haue seene him, shall say: Where is he? He shall flye away as a dreame, and they shall not find him, he shal passe away as a vision of the night; so that the eie which had seene shall doe so no more, and his place shall see him him, no more. As if he should say, though he were neuer so great and mighty a man, that robbeth Gods Church, yea though his height did reach vnto heauen, yet for all his height shall he not enter into heauen; but shall fall to the earth like his owne dung, and his sacrilegious soule shall stinke more vilely then his dung amidst hell flames. His children shall flatter the poore, and his hands shall restore his substance. As if hee should say: Because the father, through pride and tyranny oppressed the poore, and spoyled Gods Ministers, therefore

Dan. 5. 1, 2, 3,
4, 5.
Iob. 20. 5, 6, 7,
8, 9, 10,

Vers. 19.

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therefore God shall make the posterity of that man, for pouerty and want, to beg at other poore folkes doores: yea that thing which the sacrilegious father tooke away by violence, his barnes shall be brought to restore againe by force. *Hee* Verf. 15. 16. 17. hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly, for to him it belongeth, and in place thereof hee shall sucke the gall of aspes, and the vipers tongue shall slay him: that is, his portion shall be with hypocrites, and the generation of vipers, for the old Serpent shall slay his soule, he shall not see the riuers, nor the floods and streames of hony and butter. That is, he shall not taste of the happinesse of the heauenly *Canaan*. Hee on earth shut God from his inheritance on earth, but in the end God shall shut him out of the earth, and debarre him from heauen, and hurle him headlong into hell. Hee shall Verf. 18. 19. 20. 21. 22. 23. restore the labour, and shall deuoure no more, euen according to the substance shall bee his exchange, and hee shall enioy it no more. For hee hath vndone many, hee hath forsaken the poore, and hath spoyled houses which he builded not, euen Church-mens houses, yea Gods house, and God himselfe hath hee spoyled. Surely hee shall feele no quietnesse in his body, neither shall hee reserue of that which hee desired: there shall none of his meate be left, therefore none of his shall hope for his goods. As if he should say, because he would needs deuoure Gods meate, and the dyet of his Ministers, therefore God shall send the deuourer to deuoure his meate. For when
hee

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he shall bee filled with his aboundance, that is, with Gods portion, and Church-mens prouision, he shall bee in paine, and the hand of all the wicked shall assaile him: that is, because hee was so wicked as to stretch out his hand to spoyle God, therefore God shall make many wicked mens hands to spoyle him: He shall be about to fill his belly, to wit, with Gods Ministers meate, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meat.

Ver. 14. 15. 16.

Ver. 26. 27. 28.
29.

As if hee should say, Gods Ministers meate shall do him no good: for God shall either draw it out of his belly, or else he shall turne it into the gall of Aspes in the midst of him. And not only shall God draw his meate out of the God-spoilers miserable belly, but he shall also draw his sacrilegious soule out of his deuouring body, and it shall burne in the fire that is not blowne: that is, in hell fire that needeth no blowing. The heauen shall declare his wickednesse (for he was so impious as to spoyle the God of heauen) and the earth shall rise vp against him (for he was so vngracious as to robbe Gods Ministers and Vicegerents on earth) the increase of his house shall goe away, it shall flow away in the day of his wrath. As if he should say, the mans house that is increased, builded, or reared vp by the decrease and robbery of Gods house, it shal not stand alwaies, the grease and fatnesse of it shall flow away like water, the pelfe and wealth thereof shall euanish and melt away like the fat of lambes, or as doth the snow before the Sun. Such is the portion of the wicked
from

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from God, and the heritage that of GOD hee shall haue. As if hee should say, desolation and destruction in substance, in body, and soule shall bee the portion and heritage of all impenitent God-spoyling Gospellers, men worse then idolaters, which turne the true God into an Idoll, as the other doe an Idoll into God, and worship and feare neither true, nor false deity. A false God they know not, and the true God they will not acknowledge: for otherwise they would stand in awe to spoyle God of his portion, and to bereaue him of his inheritance.

And therefore to shut vp this pleading for Gods Priestes, let mee say vnto euery Student in this Art of Enriching, that desireth to be rich, heere, and happie hence, that which rich *Zacheus* promised to doe, and practised at the time of his conuersion: That euery man that hath taken from the Church, or with-holden from the Church-men their tythes by sacrilegious impropriation, and wicked vsurpation, that hee restore with repenting *Zacheus*, foure-fold, or at least, let him restore the principall stocke, which he hath in his hands. Let him, I say, listen vnto the morall exhortation of wise *Salomon*: Honor the Lord with thy substance, and with the first fruites of all thine increase, so shall thy barnes be filled with abundance, and thy Presse shall flow ouer with new wine, and to the precept of the most high, vttered by the mouth of his prophet *Malachie*: Bring euery tythe into the store-house, that there may be meate in mine house, and proue

Luke 19. 8.

Prou. 3. 9.

Malach. 3. 10.

11. 12.

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me withall, saith the Lord of hoasts, if I will not open the windowes of heauen vnto you, & powre you out a blessing without measure; And I will reprove the deuourer for your sakes, and hee shall not destroy the fruit of the ground, neither shall your vine be barren in the field, saith the Lord of hoasts, and all nations shall call you blessed, because yee shall be a pleasant land.

IX. Rule.

A man, to whom God hath giuen riches and store, ought to take his owne part thereof cheerefully; so long as hee enioyeth the same: yet so that in the meane time hee keepe himselfe from all excesse in dyet, or apparrell; all intemperancy, luxurie, superfluity, drunkennesse, gluttony, and prodigality, least God punish the abuse of his benefits with penury and pouerty.

Probation and declaration.

Eccles. 9. 7. 8.

Eccl. 2. 24, 25, 26.

& 5. 10. 16. 17.
18. 19.

GO eate thy bread with ioy (saith *Salomon*) and drinke thy wine with a cheerefull heart, and let thy garments be white or neat: for there is no profite to a man, but that hee eate and drinke, and delight his soule with the profite of his labour: I saw also that this was of the hand of God. Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy; but to the sinner he giueth paine to gather, and to heape, to giue to him that is good before God. When goods increase, they are increased that eate them. And this is also an euill sicknesse, that all his daies he

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hee eateth in darknesse with much griefe, sorrow, and anger. Behold then, what I haue scene good, that it is comly to eate, and to drinke, and to take pleasure in all his labour wherein he trauelleth vnder the Sun, the whole number of the dayes of his life which God giueth him, for this is his portion. Also to euery man, to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour, this is the gift of God. Surely he will not much remember the daies of his life (that is, the painfull dayes of the time past) because God answereth to the ioy of his heart. There is an euill & 6. 1. 2. which I saw vnder the Sun, and it is much among men: A man, to whom God hath giuen riches, and treasures, and honour, and hee wanteth nothing for his soule of all that it desireth: But God giueth him not power to eate thereof, but a strange man shall eate it vp; this is vanity, and an euill sicknesse.

Riches are not comely for a niggard (saith *Iesus* Eccles. 14. 3, 4. 5. 6. 10, 11, 14. & 31. 23, 24. the sonne of *Sirach*) and what should he doe with money? Hee that gathereth together from his owne soule, heapeth together for others that will make good cheere with his goods. Hee that is euill vnto himselfe, to whom will he be good? for such a one can haue no plesure of his goods. Such a man (saith he) enuieth himselfe the bread, and withereth his own soule by the scarcenesse of his table. Wherefore he exhorteth a man to do good to himselfe of that he hath, and not to defraude himselfe of the good day. In one word, as man

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Luke 16. 13.

is appointed to serue God, and not Riches : so Riches are appointed to serue Man, and not Man to serue them. Ye cannot serue God and Riches, saith Iesus the sonne of God. Wherefore the man that maketh himselfe a slaue vnto his substance, it is a pitty hee should haue any place amongst free-men, but that hee should bee sequestred and put apart, as one stricken with an infectious disease ; and that on the gate of his slauish aboad should be engrauen in great letters : Here dwelleth a monster, a man without an heart, a rich man, but a slaue vnto his riches. Thou that passest along, and viewest his aboad, spit at his doore, but enter not in, least that going in a free-man, thou returne from thence turned into a slaue.

But as a man that hath wealth should take his part thereof in all cheerefull and hearty manner: (for what profiteth it for a man to haue goods, and to want the good vse therof?) So must he beware on the other hand, of abusing Gods benefits to intemperancy, luxurie, gluttony, drunkenness, superfluity, and excessse, whether in table or attire. For by this meanes hee shall both prouoke God to anger against him, and bring himselfe into pouerty, necessity, and neede. Besides that it is the custome of men, for the most part, not to pitty such a one, as through his owne miscariage hath made himselfe poore, whereas, by good gouernment, hee might haue had sufficient for himselfe, yea also whereupon to gratifie his friends, and to relieue the poore. Keepe not company (saith Sa-

lomon.

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Isomon) with drunkards, nor with gluttons, for the drunkard and the glutton shall be poore; and the sleeper shall be clothed with ragges. He that hath pleasure in bankets (saith he) shall bee poore, and who so delighteth in wine, and delicates, shall not be rich. *Iesus* the sonne of *Sirach*, as he commendeth the liberall man, so he condemneth the niggard; and yet hee painteth out the manifold in-commodities that follow vpon excesse. Who so is liberall in his meate (saith hee) men shall blesse him, and the testimony of his honesty shall be beleued: but against him that is a niggard of his meate, the whole Cittie shall murmure, the testimonies of his niggardnesse shall be sure. Yet shew not thy valiantnesse in wine, for wine hath destroyed many. Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine? wine was made from the beginning to make men glad, and not for drunkennesse. Wine measurably drunken, and in time, bringeth gladnesse, and cheerfulness of minde: but wine drunken with excesse, maketh bitternes of mind, with brawlings, and scoldings: drunkennes increaseth the courage of a foole, til he offend, & it diminisheth his strength, & maketh wounds. How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, nor feelth any paine. A wholesome sleepe commeth of a temperate belly, he riseth vp betimes in the morning, and is well at ease in himselfe, but paine in watchings, and cholericke diseases, and pangs of the belly are with an vn-satiablen man.

Prou. 23, 20, 21,

& 21, 17.

Eccles. 31, 13,
24, 27, 28, 29,
30.

Verf. 19, 20,

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Therefore (saith hee) bee not greedy in all
 & 37.28.29.30. delights, and be not too hastie in all meates, for
 excesse of meates bringeth sicknesse, and gluttony
 commeth into cholericke diseases, by surfeit
 haue many perished, but he that gouerneth him-
 selfe prolongeth his life. To whom is woe (saith
 Prou. 23, 29-30 the wise man?) to whom is sorrow? to whom is
 31, 32. strife? to whom is murmuring? to whom are
 wounds without cause? and to whom is the red-
 nesse of the eyes? Euen to them that tarry long
 at the wine, to them that go and seeke mixt wine.
 Looke not thou vpon the wine when it is red, and
 when it sheweth his colour in the cup, or goeth
 downe pleasantly. In the end thereof it will bite
 like a Serpent, and hurt like a Cockatrice.

Whereby we are taught, that excesse and su-
 perfluity doth occasion many incommodities to
 man, not onely in his substance, but also in his bo-
 dy, and in his soule, and that it maketh many a
 soule sinfull, many a body sickly, and many a
 man miserable and poore. Wine and strong
 drinke, immoderately vsed, will steale away a
 mans strength, be he neuer so strong: yea it will
 steale away the strength of his soule: for true
 fortitude cannot harbour in that heart, that
 is alwaies swimming and bathing in the bar-
 rel of strong drinke. The head that cannot bee
 holden from the Hogs-head, but must alwaies be
 tumbling and tipling in the Tunne, is more like
 vnto a hogs head indeed, then a mans head, & the
 heart of him likewise: yea not only shall strong
 drinke immoderately vsed, wound the man that
 vseth

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vseth it in his soule, in his body, and in his substance, besides his offensive wounding and hurting of others, but also (saith *Salomon*) it will in the end bite him like a serpent, and hurt him, or rather kill him like a cockatrice. It will euen slay him, both in his soule and in his substance; for as the drunkard and the glutton drinketh away and deuoureth his inheritance on earth, whereby hee becommeth poore, so he drinketh & eateth away his inheritance in heauen, to please his belly hee selleth away his part of paradise, whereby he becommeth miserable both heere and hence, and this is that which the Apostle saith, That drunkards and gluttons shall not inherit the kingdome of God, Heauen, as great and wide as it is, cannot hold a glutton nor harbour a drunken head. Gods kingdome hath no roome to receiue a belly-god. Euery gate of the heauenly *Ierusalem*, is of one pearle (saith Saint *Iohn*) how then should a belly-god, whose head is a hogs-head of drinke, and whose belly is a buriall place of so much meate, how should such a big body, and such a swolne soule enter at so narrow a gate? Get in then who will into the kingdome of God, a belly-god cannot get in.

The Christian that would bee rich must likewise beware of excesse and all pompousnes of apparell. Bee not proud of clothing and rayment (saith *Iesus* the sonne of *Sirach*) and exalt not thy selfe in the day of honour. And the holy Euangelist telleth vs, or rather our blessed Sauour *Iesus* the Sonne of God, that the damned rich glutton

1 Cor. 6. 10.

Reu. 21. 21.

Eccles. 11. 4.

Luke 16. 19.

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ton was cloathed in purple, and fine linnen, and
 1. Tim. 3. 9, 10. fared well and delicately euery day. And the bles-
 1. Pet. 3. 3. sed Apostle, as knowing how that women are
 more subiect vnto this fault of excesse in apparel,
 then ordinarily men are, and how that thereby
 both pride in their hearts is nourished, intempe-
 rancie and daintinesse cherished, and the substance
 of the house much diminished; hee enioyneth
 them, that they aray themselves in comely appa-
 rel, with shamefastnesse and modestie, not with
 broyded haire, or gold, or pearle, or costly appa-
 rell, but as becommeth women that professe the
 feare of God, with good workes, and with a meek
 and quiet spirit, which is before God a thing
 1. Tim. 2. 1, 2, 3, 4. much set by. And the Apostle *S. James* willeth
 vs to make no reckoning of a man for his gold
 ring, and his goodly apparel, nor yet to despise the
 poore and modest man for his course and slender
 array: as the Lord hath no pleasure in the strength
 Psal. 147. 10, 11 of a horse, neither delighteth in the legs of man,
 but onely in them that feare him, and attend vpon
 his mercie; so hee hath no pleasure in the bra-
 uerie and beautie of apparell, neither delighteth
 he in the costlinesse and curiositie of cloathing.
 1. Sam. 16. 7. God seeth not as man seeth, for man looketh on
 the outward appearance, but the Lord beholdeth
 the heart. God looketh not to the decking and
 arraying of the body, but to the decking and a-
 dorning of the minde. Sack-cloth liketh him bet-
 2. King. 1. 8. ter then sattin or silke, hee is more delighted with
 Mark. 1. 6. the hairecloth of *Eliab*, & of *Iohn Baptist*, then with
 Luk. 7. 25. the soft and silken raiment of courtiers, or with
 & 16. 19. the

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the purple, and fine linnen of *Dives*. The king of Niniue lying vpon the earth, couered with sack-cloth, and sitting in ashes, found mercy with God, Jonah. 3. 6. Act. 12. 21, 22, 23. whereas *Herod* sitting in his throne, arraied in royall apparell, was smitten by an angel, and eaten vp of wormes.

Thus wee see how displeasing vnto God, and how hurtfull vnto man, this vice of excesse is, whether in diet or apparell, and how that it is an enemy both vnto mans prosperitie on earth, and his felicitie in heauen. It shutteth him out of his inheritance on earth, and bereaueth him of his inheritance in heauen. And this is not all the euill that commeth by excesse, for God oftentimes punisheth the whole citie, the countrey, yea the whole kingdome with scarcitie and famine for this abuse of his benefit. Woe vnto them (saith the Prophet *Isaie*) that are mighty to drinke wine, Isa. 5. 11, 12, 13, 22. and to them that are strong to powre in strong drinke, therefore they are men famished, and the multitude thereof is dried vp with thirst. They lie vpon beddes of luorie (saith the Prophet *Amos*) Amos 6. 1, 2, 3, 4, 5, 6, 7. and stretch themselves thereupon, they eate of the lambes of the flocke, and the calves out of the stall, they sing to the sound of the violl: they inuent to themselves instruments of musicke, they drinke wine in bowles, and annoint themselves with the chiefe oyntments, and therefore their sorrow is at hand saith the prophet: and that so much the more in that they vsed this excesse in a time when as they ought to haue beene rather sorie for the affliction of *Ioseph*, that is, of
T their

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Joel. 1.

their brethren, whereof now many were slaine and carried away captiue. And the Prophet *Joel* foundeth into their eares this exhortation and commination, Awake ye drunkards, and weepe, howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth. As if he should say, yee drunkards that lie snorting and sleeping in your beds of downe, awake; and ye that vse to quaffe and swill vpon your knees, doing worship to *Bacchus*, like idolaters, or to your owne bellies like belly-gods, arise: and all ye that bee merrie begin to mourne, and turne your lowd laughing into lamenting, your harping into howling, for the new wine, the strong drinke, and the daintie cheere, which ye doe abuse in this maner, shall be pulled from your mouthes, and not onely from yours, but also from many other mouthes for your sakes. For behold, the vine and the new wine is dried vp, the oyle is decayed, the corne is destroyed, the field is wasted, the fruits of the ground are eaten vp by the palmer-worme, the grasshopper, and the caterpillar, the trees of the field are withered, the seed is rotten vnder the clods, the garners are destroyed, and the barnes broken downe, the pastures of the wilderness are burned vp, and the springs of water dried vp; so that the heards of cattle, & the flocks of sheepe doe pine away for want of pasture, and the beasts of the field doe crie and mourne for lacke of water: yea, the whole land mourneth. And as the Prophet *Jeremie* speaketh, the ground is destroyed for want of raine, the plowe-men are

Jerem. 14. 3, 4,
5, 6.

asha.

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ashamed, and couer their heads, the Hind also calueth in the field, and forsaketh it for lacke of grasse.

Thus it appeareth manifestly, how horrible a sinne excesse is, and how Almighty God is wont to punish the abuse of his benefits, with famine, scarcenesse, penurie, and indigence. When men in their aboundance wil needs play the beasts, God will be auenged both on them, and on the beasts for their cause: yea, he will change their diet, and send them to feed with the beasts. So that they shall bee faine for extreame famine to eat the grasse of the field, and gnawe the barke and roots of the trees, and to drinke the water of the flood, that the table of beasts may teach them not to play the beasts any more, in abusing Gods good creatures to excesse. And good reason forsooth, that such as will needes liue riotously, and quaffe and swill vpon their knees, should be brought vpon their knees in good earnest, and be made to feed with the beasts, vntill they learne to liue like reasonable and moderate men, and not like vnreasonable and intemperate beasts.

X. Rule.

*A man to whom God hath giuen riches and store,
(though but in a meane measure) if hee would haue
God to blesse him and it, both with increase and
continuance, as hee ought to giue a part thereof
cheerfully vnto the Prince, and another part*

T 2

vnto

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vnto the priests, and take a third part for himselfe, so ought he charitably to impart a proportionable part thereof to the poore, by lending or giuing to them according to his power, and their pouertie and need.

Probation and declaration.

Deut. 15, 7, 8,
9, 10, 11.

Exod. 22, 25,
26, 27.
Leuit. 25, 35,
36, 37.

IF one of thy brethren with thee (saith the Lord by *Moses*) bee poore within any of thy gates, in the land which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother: but thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath: thou shalt giue him, and let it not grieue thine heart to giue vnto him, for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to: Because there shall bee euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy neede, and to thy poore in the land. Thou shalt relieue him, and if thou lend money vnto him, thou shalt not be as an vsurer to him, thou shalt not giue him thy money to vsurie, or vantage, nor lend him thy victuals for increase. And if thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne goe downe, for that it is his couering onely, and this is his garment for

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for his skinne, wherein shall he sleepe: therefore when he crieth vnto me, I wil heare him, for I am mercifull. Also when yee reape the haruest of your land, yee shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy haruest, thou shalt not gather the grapes of thy vineyard, but thou shalt leaue them for the poore, the stranger, the fatherlesse, and the widow. When thou curtest downe thy haruest in the field, and hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shall bee for the stranger, for the fatherlesse, and for the widowe, that the Lord thy God may blesse thee in all the workes of thine hands.

Leuit. 19, 9, 10,
& 23, 22.

Deut. 24, 19, 20
21.

Psal. 37, 21, 26.

The righteous is mercifull (saith the prophet *David*) and giueth, hee is euer mercifull and lendeth, and his seed enioyeth the blessing. Blessed is hee that iudgeth wisely of the poore, the L O R D shall deliuer him in the time of trouble. Vnto the righteous ariseth light in darkenesse, hee is mercifull and full of compassion, a good man is mercifull and lendeth, and will measure his affaires by iudgement, hee hath distributed and giuen to the poore, his righteousness remaineth for euer, his horne shall bee exalted with glorie. Let not mercie and truth forsake thee (saith King *Salomon*) bind them on thy necke, and write them vpon the table of thine heart, so shalt thou find fauour in the sight of God and Man. Hee that is mercifull rewardeth his owne soule.

& 41, 1.

& 112, 4, 5, 9.

Prou. 3, 3, 4.

& 17, 17.

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& 14. 21. 31. soule. Hee that hath mercy on the poore is blef-
 sed; yea the Lord honoureth him that hath mer-
 cy on the poore. Hee that hath mercy vpon the
 & 19. 17. poore, lendeth vnto the Lord, and the Lord will
 & 21. 13. 21. 26. recompence that which he hath giuen. The righ-
 teous giueth and spareth not, and he that follow-
 eth after righteousness and mercy, shall finde life,
 righteousness and glory; but hee that stoppeth his
 eare at the crying of the poore, hee shall also cry
 & 11. 24. 25. 26. and not bee heard. There is that scattereth and is
 more increased, but he that spareth more then is
 right, surely commeth to pouerty: the liberall
 person shall haue plenty, and hee that watereth,
 shall also haue raine. Hee that withdraweth the
 corne, the people will curse him; but blessing
 shall be vpon the head of him that selleth corne:
 & 22 9. to wit, good cheape, and when the people stand
 Eccles. 31. 29. in need, by reason of scarcity and famine. Hee
 that hath a good eye, hee shall bee blessed: for
 Prou. 25. 21. 22. he giueth of his bread vnto the poore. If he that
 hateth thee be hungry, giue him bread to eate;
 and if he be thirsty, giue him water to drinke, for
 thou shalt lay coales vpon his head, and the Lord
 & 28. 27. shall recompence thee. He that giueth vnto the
 poore shall not lacke, but he that hideth his eyes
 shall haue many curses. Giue ye strong drinke vn-
 & 31. 6. 7. to him that is ready to perish, and wine vnto them
 that haue griefe of heart, let him drinke that
 hee may forget his pouerty, and remember his mi-
 sery no more.

& 31. 20.

Also *Salomons* vertuous woman, that encreaseth exceedingly her store and her substance, is descri-
 bed

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bed to be such a one as stretcheth out her hand to the poore and needy. And therefore in his Preacher he exhorteth men to be liberall to the poore in these words: Cast thy bread vpon the waters, for after many dayes thou shalt finde it. Giue a portion to seuen, and also to eight, for thou knowest not what euill shall be vpon the earth. Is not this the fasting that I haue chosen (saith the Lord by his prophet *Isay*) to loose the bands of wickednesse, to take off the heauie burthens, and to let the oppressed go free, and that yee breake euery yoake? Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander to thine house, when thou seest the naked that thou couer him, and hide not thy selfe from thine owne flesh? Then shall thy light breake forth as the morning, and thine health shall grow speedily, thy righteousness shall goe before thee, and the glory of the Lord shall embrace thee: then shalt thou call, and the Lord will answer, thou shalt cry, and he will say, here I am. If thou powre out thy soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darknes, and thy darknes shall bee as the noone day, and the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water where waters faile not. And they shall bee of thee that shall build the old waste places, thou shalt raise vp the foundations for many generations, and thou shalt be called, the Repairer of the Breach, and the restorer

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Tobit. 4. 7, 8, 9.
101. 11, 16.

restorer of the pathes to dwell in. Giue almes, (saith *Tobias* to his sonne) of thy substance, and when thou giuest it, let not thine eye be enuious, neither turne thy face from any poore, least that God turne his face from thee. Giue almes according to thy store; if thou haue but a little, be not afraid to giue a little almes, for thou layest vp a good store for thy selfe against the day of necessity.

& *12. 8. 9.*

Because that almes doth deliuer from death, and suffereth not to come into darknesse: for almes is a good gift, or present before the most high, to all them which vse it. Giue of thy bread to the hungry, and of thy garments to them that are naked; yea of all thine aboundance giue alms, and let not thine eye bee enuious when thou giuest almes. It is better to giue almes then to lay vp gold (saith the glorious Angell *Raphael* to *Tobias*) for almes doth deliuer from death, and doth purge all sinne, and those which exercise almes, and righteousnesse shall bee filled with life. Water quencheth burning fire, and almes taketh away

Eccles. 3. 33, 34.

sinnes (saith *Iesus* the sonne of *Sirach*) and hee that rewardeth good deedes will remember it afterwards, and in the time of the fall he shall finde

& *4. 1, 2, 3, 4, 5,*
6, 7, 8, 9. 10.

a stay. My sonne, defraude not the poore of his liuing, and make not the needy eyes to waite long: make not an hungry soule sorrowfull, neither vex a man in his necessity. Trouble not the heart that is griued, and desire not the gift of the needy. Refuse not the praier of one that is in trouble: turne not away thy face from the poore,

nor

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nor thine eies aside from him, and giue him none occasion to speake euill of thee: for if hee curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him. Bee courteous vnto the company of the poore; let it not grieue thee to bow downe thine eare vnto the poore, but pay thy debt, and giue him a friendly answer. Bee as a father vnto the fatherlesse, and as an husband vnto their mothers; so shalt thou bee as the sonne of the most high, and hee shall loue thee more then thy mother doth. Stretch thine hand vnto the poore, that thy blessing and reconciliation may bee accomplished. Liberalitie pleaseeth all men liuing, and from the dead refraine it not. Let not them that weepe bee without comfort. Bee not slow to visite the sicke: for that shall make thee to be beloued. Let vpright men eate and drinke with thee, and let thy reioicing bee in the feare of the Lord. Do good vnto the righteous, and thou shalt finde great reward, though not of him, yet of the most high. Giue vnto such as feare God, & do well vnto him that is lowly. Do good vnto thy friend before thou die; & according to thine ability stretch out thine hand, and giue him. The almes of a man is as a thing sealed vp before God, and hee keepeth the good deedes of a man as the apple of the eye, and giueth repentance to their sons & daughters. At the last shall hee arise and reward them, and shall repay their reward vpon their heads. Hee that will shew mercy, lendeth to his neighbour. Lend to thy neibour in the time of his need

& 7.33,34,35.

Tobit, 2,4,7.

& 4.17.

Eccles 9. 18.

& 12.2,4,5,7.

& 14.13.

& 17. 20,21.

& 29.1,2,9. 11,

12,13,14.

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need, and pay thou thy neighbour againe in due season. Helpe the poore for the commandements sake, and turne him not away because of his poverty. Bestow the treasure after the commandement of the most high, and it shall bring thee more profite then gold. Lay vp thine almes in thy secret chambers, and it shall keepe thee from all affliction. A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterwards shall it arise, and pay euery man his reward vpon his head. It shall fight for thee against thine enemies, better then the Shield of a strong man, or the Speare of the mighty: yea almes shall deliuer more then friends. I haue shewed you all things (saith Saint *Paul* to the *Ephesians*) how that so labouring yee ought to support the weake, and to remember the words of the Lord Iesus, how that hee said: It is a blessed thing to giue rather then to receiue. And the same Apostle laboureth much in exhorting the faithfull to distribute vnto the necessities of the Saints, and to giue themselues to hospitalitie, and to shew mercy with all cheerefulnesse of minde. Bee not forgetfull (saith hee) to lodge strangers: for thereby haue some receiued Angels into their houses vnawares: to doe good, and to distribute forget not, for with such sacrifices God is pleased. This remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally. As euery man wisheth in his heart, so let him giue, not grudgingly, or

24. 40.

Acts 10. 35.

Rom. 12. 8. 13.

Heb. 13. 2. 16.

2 Cor. 9. 6. 7.
10. 11.

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or of constraint, for God loueth a cheerefull giuer. Also he that findeth seede to the sower, will minister likewise bread for food, and multiply your seed, and increase the fruits of your beneuolence, that on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiving vnto God. Let vs not be weary of well-doing, for in due season wee shall reape, if wee faint not. While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the household of faith. And hee Gal. 6. 9. 10. enicoyne *Timothie*, the first Bishop of *Ephesus*, to charge them that are rich in this world, that they doe good, and be rich in good works, and ready to distribute and communicate, laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Whosoever hath this worlds goods, 1 Tim. 6. 17. 18. (saith the Disciple whom the Lord Loued) and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? The Apostle *S. Iames*, and first Bishop of Ierusalem, teacheth vs, that we must not despise the poore for their pouerty, and course clothing, seeing God hath chosen the poore of this world, that they should bee rich in Faith, and heires of the kingdome which hee promised to them that loue him. He likewise warneth vs, how there that shall bee iudgment mercilesse to him that sheweth no mercy, to him that will not fill the hungry belly, and clothe the naked backe; for pure religion, and vndefiled before

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God the father (saith he) is this to visit the fatherlesse, and widows in their aduersitie, and for a man to keepe himselfe vnspotted of the world. Aboue
 1. Pet 4. 8, 9. 10. all things (saith S. Peter, the first of the Apostles) haue feruent charity among you: for charity couereth the multitude of sins. Be ye harborous one to another, without grudging. Let eueryman, as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God. Giue vnto him that asketh (saith our Saviour) and from him that would borrow of thee, turne not away. Loue your enemies, do good and lend, looking for nothing againe, and your reward shall be great, and ye shall bee the children of the most high: for he is kind vnto the vnkind, & good vnto the euill. Be ye therefore mercifull, as your father also is mercifull. Giue, and it shall bee giuen vnto you, a good measure, pressed downe, shaken together, and running ouer, shall men giue vnto your bosome: for with what measure ye mete, with the same shal men mete to you againe. Blessed
 Math. 5. 42.
 Luk 6. 30. 35.
 36. 38.
 Math. 5. 7.
 Math. 10. 42.
 Marke 9. 41.
 Math. 6. 19, 20.
 21,
 are the merciful, for they shal obtain mercy. Whosoever shall giue vnto one of these little ones to drinke, a cup of cold water, in the name of a disciple, verily I say vnto you, hee shall not loose his reward. Lay not vp treasures for your selues vpon the earth, where the Moath and Canker corrupt, and where theeuers digge through & steale: but lay vp treasures for your selues in Heaven, where neither the Moath nor Canker corrupteth, and where theeuers neither dig through, nor steale: for where your treasure is, there will your heart be

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be also. Sell that ye haue, and giue almes, make
you bagges which waxe not olde, a treasure that
can neuer faile in heauen. Make you friends with
the riches of iniquitie, that when yee shall want,
they may receiue you into euerlasting habitati-
ons. And when thou makest a dinner, or a sup-
per, call not thy friends, nor thy brethren, neither
thy kinsmen, nor thy rich neighbors, lest they also
bid thee again, & a recompense be made thee. But
when thou makest a feast, call the poore, the may-
med, the lame, and the blind, and thou shalt be
blessed, because they cannot recompence thee: for
thou shalt be recompenced at the resurrection of
the iust. Then shall the King say to them on his
right hand, Come ye blessed of my father, inherit
the kingdome prepared for you from the foun-
dations of the world: for I was an hungred, and
ye gaue me meat, I thirsted, and ye gaue me drink,
I was a stranger, & ye lodged me, I was naked, and
ye cloathed mee, I was sicke, and ye visited mee, I
was in prison, and ye came vnto me: verely I say
vnto you, in as much as ye haue done it vnto one
of the least of these my brethren, ye haue done it
to me. Then shall hee say vnto them on the left
hand, Depart from me ye cursed into euerlasting
fire, which is prepared for the deuill and his an-
gels: for I was an hungred, and yee gaue me no
meate, I thirsted, and yee gaue mee no drinke, I
was naked, and yee cloathed mee not, I was a
stranger, and ye lodged me not, I was sicke, and
in prison, and yee visited mee not: Verely I say
vnto you, in as much as yee did it not to one

Luk. 12. 32.
& 14. 12, 13, 14
& 16. 9.

Math. 25. 34,
35, 36, 40, 41,
42, 43, 46.

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of the least of these, yee did it not to mee.

If this be true, which the Truth hath both said, and saith he shall say, then truely many Christians of this last age, in Gods account, are accursed, and many of the men of these last daies, must needs go at the last day into euerlasting fire. Euen as many as doe now refuse to feed and refresh, to cloth and to lodge, to visit & to comfort Christ Iesus, liuing, or rather dying daily amongst vs, in the persons of poore, needie, sicke, and comfortlesse men. Charitie is growne so cold in these last daies, that Christ may well wander through our streets, wee will not bring him in, hee may stand crying at our doores, and starue of hunger & cold, for fault of food and clothes, we will neither fill his bellie, nor couer his backe; hee may lie sicke and sore in the high way, and in the corners of our townes, we will not build him an hospitall, or if we doe, it is so little it can hardly lodge him, or hold him, neither will wee take the paines to goe see him there, to cause minister him medicine, to bind vp his wounds, to cure his sores, and to comfort him in his anguish. He may for vs lie in prison with fetters on his feet, and yet the mercilesse rich man that hath put him in prison, will not proue the deliuerer, and set him free; nor yet will one or moe rich men proue the redeemer, and pay his debts, that he may be set at libertie. Yea, hee may lie dead at our doores, or in the high streets, and scarcely will we burie him; or if we burie him, we will be ashamed to accompany him to the buriall place, hee is in his members so abiect
and

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and contemptible in our eies. Euery man findeth out some one excuse or other, to cloake and to couer this his coldnesse of charitie. The man that hath much, and may giue much almes, saith, hee hath so much adoe with it for other vses, that hee cannot spare any part thereof to relecue the poore. Christ in heauen (I wot well saith hee) hath enough, and needeth none of my goods, and if he were on earth, & stood in need, I would not stand to bestowe vpon him all that I haue. And this may suffice. On the other hand, the man that hath little (and yet not so little, but that he might impart a little thereof, vnto such as haue lesse then he) saith, he hath little enough for himselfe: So that betweene these two sorts of men, haue they much, or haue they little, Christ can haue nothing at all: For both of them pretend that they haue too little for themselues, too little meate for their owne bellies, and therefore Christ must be hungrie; too little drinke for their owne mouthes, and therefore Christ must bee thirstie: too little cloathing for their owne backes, and therefore Christ must goe vncovered, except hee be covered with ragges: too little money in their purses, and therefore Christ must be still in prison vnredeemed.

Thus then all plead they haue too little, no man is found that thinketh he hath much, or too much: And yet *Salomon* thought, that a man might haue too much, when hee prayed vnto the Lord, not to giue him too much. And truely, if the man hath too much burthen on his backe, when hee

Prou. 30. 8.

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he doth not onely vnder it bow, but also breake: and if the ship hath too much loading, when not onely shee drinketh the salt sea, but also sinketh therein: then truely that man hath too much riches, when his loue of them, confidence in them, and care for them, make the backe of his soule cracke, or make the ship of his soule to drinke, yea to sinke in the infernall flood of Gods furie. Then shall the poore soule say, Woe is mee, that I had so much riches, yea too much, though once I thought a man could not haue too much, but said alwaies, bring, bring, giue, giue: and woe is me, I gaue so little almes vpon so much as I had, for if I had not had so much, and done so little good with my so much goods, I should not now haue tasted of so much torment. What a foole was I, that would not beleue the true saying of the master of Truth? Vnto whomsoever much is giuen, of him much shall bee required. Good Lord! how is it possible that men can looke for so much good and glorie at Christs hands, who will yet giue so little of their goods, or nothing at all vnto him and his for his sake? How can they hope at his hands to be fed with the bread of life, the hidden Manna from aboue, or refreshed with the water of life, out of the fountaine of the Paradise of God, or cloathed with the white robe of righteousness, and couered with the garment of glorie, or redeemed from their spirituall debts, and deliuered from the bondage and fetters of sinne and Satan, & brought into the fruition and libertie of Gods kingdome? How is it possible I say,

Amos 4. 2,
Prou. 30. 15.

Luk. 12. 48

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say that such men as doe behaue themselves in the behalfe of Christs poore members so vncharitably, should expect at Christs hands, for such great and inestimable goods? With what face I say, can the man craue, or yet hope to receiue at Christs hands, the bread and drinke of eternall life, that will refuse to minister vnto him, or his members for his sake, the bread and drinke of this transitorie and temporall life? or how can hee expect to haue the filthie nakednesse of his soule couered with the white-red robes of Christs righteousness in this life, and after this life to bee clothed both soule and body with the robe-royall of glorie, who wil refuse now to couer Christs nakednesse with a peece of his course cloth, or with his old clothes?

It is recorded of the first Christians, that they Act. 2. 44, 45. & 4. 34, 35. had all things common, for they sold their possessions, and goods, and parted them to all men, as euery one had need; so that there was none among them that lacked. Was it so? then, mercifull God, how vnlike are our Christians of these last times, vnto those of the first times! euen as vnlike vnto them in deuotion and charitie, as were the feet of *Nebuchadnezzars* image vnto the Dan. 2. 32, 33. head thereof, in nature and qualitie. The head of the image was of fine gold, but the feet of it were part of yron, and part of clay. And the first Christians were euen fine as the finest gold of Ophir, they were tried & fined euery day in the furnace of affliction: godlinesse to them was gaine, and their glorie was not to gather and hoord vp gold, but

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but to giue their gold and their goods vnto the poore and needie members of Christ Iesus : yea euen to forsake their gold and their goods, and to lay downe their liues for Christs sake. And such was the godlinesse and goodnesse, the pietie and charitie of those golden times. But wee Christians of these last times, are more like vnto the feet of *Nebuchadnezzars* image, which were of yron and clay mingled together. Our hearts are hard as yron, we take no pitie nor compassion vpon the poore, they are hard as an Adamant, they are hardly moued with any contrition or sorrow for sinne. As they are void of compassion in behalfe of the poore, so are they of compunction for our manifold trespasses. Our hands are hard as yron, and in a manner made of yron, for they are more readie to bruize and breake our poore brethren by oppression, extortion, vsurie, robberie, and all kind of hard and cruell vsage, then to helpe them any whit. Our soules, as they are lodged in tabernacles of clay, so are they almost turned into a clayeie substance : for what other thing doe wee mind but claie, and corruptible things ? Our affections are set vpon the things that are belowe, and wee are wholly consumed with worldly cares. So that, looke how great oddes there is betweene gold and yron mingled with clay, betweene the head and the feet of that image : as great oddes is there betweene the Christians of the first and last times. The first Christians were sellers of their substance, to the end they might giue vnto the poore : but the last Christians
are

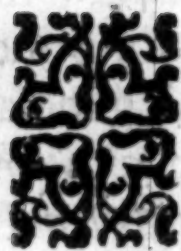
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are many of them buyers of the substance, and taskers of the goods of the poore. The first Christians had the vse of all things necessarie common: but the last Christians haue the vse of all things priuate. The first Christians parted their goods among such as had neede: but the last Christians doe rather plucke and pull from such as doe neede. Finally, the first Christians suffered none amongst them to lacke: but the last Christians suffer many multitudes of their poore brethren, not onely to lacke, but euen to lose their liues for want.

Except your righteousness (saith our Sauour) Math. 5, 20. exceed the righteousness of the Scribes & Pharises, yee shall not enter into the kingdome of God. And may it not be well said? That except the charitie of Christians, equalize at least, if not exceed, the charitie of the heathen Lacedemonians (who suffered none in their commonwealth to want) we shall not, nor cannot prooue worthy of such a king, as is the sonne of God, nor of such a kingdome, as is the kingdom of heauen. The men Math. 12, 41. of Niniue (saith our Soueraigne) shall rise in iudgement with this generation, and condemne it, for they repented at the preaching of *Ionas*, and behold, a greater then *Ionas* is here: So may it be well said, The men of Lacedemon shall rise in iudgement with vs Christians of the last times, & condemne vs, for they did communicate their goods amongst themselues, at the appointment of their Law-giuer *Lycurgus*, and behold a greater then *Lycurgus* hath enioyned vs to doe the like,

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like, to communicate, not indeede the right and possession it selfe (as the Anabaptists doe dreame) but the vse of our goods onely, for the mutual reliefe of one another. O then the vnspokeable shame ! that heathen men should doe more for the commandement of a temporall law-giuer, or king, then we Christians for the law and counsell of the eternall law-giuer, and the king of the whole world; Or that men liuing vnder the obscure light of nature, should be so charitable; and we who liue vnder the cleere light of grace, should proue so mercilesse and miserable.





EXAMPLES OF DI-

uers regular Students in the Art of
Enrichiching, which did all practise
the Rules of this Art, and were
blessed of God.



Having set downe the precepts and rules
of this art, being ten in number, and
hauing verified and iustified the same
by manifold allegations of sacred
Scripture, both of the old and new Testament,
in the manner abouesaid: It followeth that in the
next place, we mention certaine such examples as
may serue to illustrate the foresaid rules, and those
we do distinguish into two ranckes; The one is of
such notable persons as are recorded in holy
writt to haue attained to riches by right meanes,
and to haue vsed the same according to the rules
of this art, the which haue bene blessed of God,
and haue prospered for their regularities sake. The
other rancke is of such others, as in labouring and
studying to bee rich, haue bene irregulars: that is,
either haue not attained to riches by the right
way, or else neuer vsed them after the right man-
ner, and therefore haue bene accursed of God.
Of the first ranke the examples are these:

Abraham, the father of the faithfull, was a re- Gen. 12. 1, 2, 3,
7. & 13. 4. 18.
& 14. 20.
gular student in this Art: for hee was a man that

X. 3

feared

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& 18. 23. & 20. 17. & 21. 33. & 23. 13. & 24. 34. 35. feared God deuoutly, called vpon his name diligently, obeyed his voice readily, & liued amongst men vprightly, following the vocation the Lord had called him vnto carefully. Hee was likewise carefull for all such as were vnder his charge, that they should doe the like: for he commanded his sonnes and his seruants to keepe the way of the Lord, euen to liue religiously, and soberly, and iustly in this present world. And the Lord blessed him exceedingly, hee magnified and multiplied him; so that he gaue him in great store, men seruants, and maid seruants, siluer and gold, Camels and Asses, Sheepe and Beeues.

Gen. 12. 5. & 14. 12. & 19. 1. 3. 13. & 13. 5. 6. 7. *Lot*, *Abrahams* brothers sonne, was likewise a regular Student in this Art. Hee was a man that feared God, vpright in his waies, hospitable, charitable, and diligent in his calling. And the Lord blessed him with store and abundance of sheepe, cattell, and tents; so that the land could not beare them, that hee and his Vncle might dwell together.

Gen. 26. 2. 3. 4. 12. 13. 14. 24. 25. 26. 27. 28. 29. 30. *Isaac*, the sonne of *Abraham*, was also a regular Student, to wit, a man fearing the Lord, vpright, charitable, and diligent in his calling. And the Lord, whom hee serued deuoutly, was with him effectually, and blessed him exceedingly: so that hee waxed mighty, and still increased, his hand brought forth an hundreth fold; hee had flockes of Sheepe, and herdes of cattell, and a mighty housholde: so that the Philistines (amongst whom hee dwelt) enuied his greatnesse; but king *Abimelech* seeing manifestly

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nifestly that the Lord was with his seruant *Isaac*, made an alliance and couenant of amity & peace with him.

Jacob, the sonne of *Isaac*, was a man father-like religious, iust, charitable, and diligent : where-
 fore the Lord was with him whithersoever hee
 went, so that hee became very rich, and increased
 exceedingly : for he had man seruants, and maid
 seruants, Camels and Asses, and many flockes of
 sheepe, and heards of cattell : yea *Laban* his fa-
 ther in law, who was an Idolater, was blessed of
 God with temporall increase for *Jacobs* sake. And
 it is very likely that God blessed also *Esau* with
 temporall blessings for receiuing his brother
Jacob at his returne, so kindly, and so tenderly as
 hee did, and for being appeased towards him.
 For *Esau* hearing that his brother *Jacob* was com-
 ming home againe, hee ranne to meete him,
 and embraced him, and fell on his necke, and
 kissed him, and they wept : And therefore *Ja-
 cob* called the present hee sent to his brother
Esau of his goods, his blessing : I pray thee, quoth
 hee to him, take my blessing that is brought
 thee; The holy man insinuating thereby, that
 as it was a blessing from God vnto *Jacob*, so it
 should bee a blessing from God vnto *Esau*, by
Jacobs hand : And consequently, a meanes to make
Esau more blessed in worldly wealth for *Jacobs*
 sake.

Ioseph, the sonne of *Jacob*, was a man that
 feared God, sober and chaste in his carriage,
 vpright amongst men, and diligent in his calling:

first

Gen. 28. 13, 14.
 15, 16, 17, 18, 19,
 20, 21, 22. & 30.
 27. 42, & 31, 17.
 18. 58. 40. & 32.
 9, 10 7. & 33, 40.
 11 & 31. 1, 2, 3, 4.
 & 36. 6, 7.

Gen. 37. 26, 27,
 36.

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& 39, 2, 3, 4, 5, 6
20, 21, 22, 23.
& 41, 14, 38, 39,
40, 41, 42, 43,
44.

first in *Potiphars* house; then in the prison; and afterwards in the Princes palace. The Lord was with him euery where, and he prospered: yea all his maisters prospered for his sake. *Potiphar*, *Pharaohs* Steward, was his first maister, who bought him at the hands of the Israelites, vnto whom his brethren had sold him. *Potiphar* seeing that the Lord was with him, and that hee made all that he did to prosper in his hand, of a slaue he made him the ruler of his house, and put all that hee had vnder his hand. And the Lord blessed the *Egyptians* house for *Iosephs* sake: yea the blessing of the Lord was vpon all that he had in the house, and in the field. His second maister was the maister of the Kings prison house. After that he was put in prison by the malicious craft of *Potiphars* wife. But euen there the Lord was with *Ioseph*, and got him fauour in the sight of the maister of the prison; so that he committed to *Iosephs* hand, all the prisoners that were in the prison, and looked vnto nothing that was vnder his hand, but trusted *Ioseph* with all, seeing the Lord was with him: for whatsoever he did, the Lord made it to prosper. His third maister was King *Pharaoh* himselfe, who sent for him out of prison, to interpret his dreames; and afterwards, for his diuine wisdom, made him chiefe ruler ouer his house, yea ouer all the Kingdomes of Egypt, so that all the reuenues and riches thereof came vnder his hand.

Thus we see *Ioseph*, of a slaue, made a seruant, and a ruler of seruants in his maister *Potiphars* house

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house: and thereafter, of a prisoner, made a ruler of prisoners in the prison; and in the end, of a poore prisoner made a potent Prince: so that such as hee once serued, were made to serue him, and hee made the maister and Lord of such as had beene his maisters before. His brethren had sold him for siluer into Egypt, Gen. 45. 4, 5, 6, 7, 8, 9. and hee afterwards sold them without siluer, 7, 8, 9. corne in Egypt, yea saued them in Egypt from the great famine, euen his father and all his family. Thus we find it most true, which the holy woman *Anna* singeth in her song, and 1 Sam. 2. 7, 8. the sweet singer of Israel in his Psalme: The Lord Psal. 113. 7. maketh poore, and maketh rich, bringeth low, & 107. 33, 34, 35, 36, 37, 38, 40, 41. exalteth; hee raiseth vp the poore out of the dust, 42. and listeth vp the begger from the dung-hill, to set them among Princes, and to make them inherit the seate of glory. Hee turneth the wilderness into pooles of water, and the dry land into water springs. And there hee placeth the hungry, and they build a Citie to dwell in, and sow the fields, and plant vineyards, which bring forth fruitfull increase: for hee blesteth them, and they multiply exceedingly, and hee diminisheth not their cattell. Hee powreth contempt vpon princes, and turneth the springs of water into drinesse, & a fruitfull land into barrenesse, for the wickednes of them that dwel therein. Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheep. The righteous shall see it, and reioyce, and all iniquity shall stop her mouth. And this is that which the holy Psalmist singeth of

Y

godly

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Psal. 105. 17, 18
19, 20, 21, 22,

Gen. 45. 16. 17.
18 19. 20. 21. 22.
23.

godly *Ioseph* more particularly. *Ioseph* was sold for a slaue, they held his feete in the stockes, and hee was laid in yrons vntill his appointed time came, and the counsell of the Lord tried him. The King sent and looked him, he made him Lord of his house, euen the ruler of the people deliuered him, and made him ruler of his substance, yea of his Princes and rulers, that hee should bind them vnto his will, and teach his ancient and wise men wisdom. And the Lord that thus gaue *Ioseph* fauour in the eyes of *Pharaoh*, enclined likewise the heart of the King to fauour and loue *Iacob* the father of *Ioseph*, and his brethren for his sake: so that when the tidings came vnto *Pharaohs* house, that *Iosephs* brethren were come, it pleased *Pharaoh* well and his seruants.

Moreouer, *Pharaoh* said vnto *Ioseph*, say to thy brethren: 'This doe yee, lade your beasts, and depart, go to the land of *Canaan*, and take your father, and your households, and come to me, and I will giue you the best of the land of *Ægypt*, and yee shall eate of the fat of the land. And I command thee: Thus doe ye; Take you chariots out of the land of *Ægypt*, for your children, and for your wiues, and bring your father, and come also; regard not your stufte: for the best of all the land of *Ægypt* is yours. And the children of *Israel* did so; and *Ioseph* gaue them Chariots according to the commandement of *Pharaoh*; he gaue them victuals also for the iourney; he gaue them all (none excepted) change of raiment; and vnto *Beniamin* he gaue three hundreth peeces of silver, and

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and five suites of raiment. And vnto his father likewise he sent ten hee Asses laden with the best things of Egypt, and ten shee Asses laden with wheat, and bread, and meate, for his father by the way. And when as *Iosephs* father and his brethren were come into Ægypt, the good King knowing thereof, and vnderstanding that their trade (for they liued not idle) was to be occupied about cattell and sheepe, as Sheepheards, after that he had admitted them to his presence, spake to *Ioseph* laying; Thy father and thy brethren are come vnto thee, the land of Egypt is before thee, in the best place of the land make thy father and thy brethren dwell; let them dwell in the land of *Goshen*; and if thou knowest that there be men of actiuity among them, make them rulers ouer my cattell. And godly and happy *Ioseph* placed his father and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of *Rameses*, as good & bountifull *Pharaoh* had commanded. And the blessed son nourished his blessed father, and his brethren, and all his fathers household with bread, euen to the yong children.

Gen. 46. 33.
& 47. 3, 4, 5.
11, 12.

David attained to great riches and honour by practising the rules of this Art, hee feared God exceedingly, called vpon him continually, walking before him in truth, in righteousness, and in purenes of his spirit: yea he was a man after the Lords owne heart: and he that was in his heart, was with his heart, and in his hand also, and blessed him abundantly. Hee chose *David* his seruant, and

1 Sam. 16, & 17
2 Sam 2, & 5, &
7, & 8, & 22.
1 Chron. 17, &
29.
1 King 3, 6,
Psal. 78, 70, 71.
72.

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tooke him from the sheepe-folds: euen from behind the ewes with young brought hee him to feed his people in *Jacob*, and his inheritance in *Israel*. So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands. He was, (as hee saith of himselfe) a poore man, and of small reputation; but God, who taketh pleasure in raising vp the poore out of the dust, and in lifting vp the beggar from the dongue-hil) changed his pouertie into riches, his despisednesse into honour, his shepheards crooke into a princely scepter, his countrey cap into a kingly crowne, his base sheep-cote into a stately court, and his pasture of small compasse, into an ample kingdome. In one word, God that doth great things tooke him from following the sheep, that he might rule ouer his people *Israel*.

2 Sam. 18, 18,
23.
Psal. 113, 7.

1 King, 3, 11, 12,
13. & 10, 21, 25.
25, 27, 28.
2 Chron. 1, & 8.
& 13.
Eccles. 2, 4, 5, 6.
7, 8, 9,

Salomon, Dauids sonne, did attaine to his great riches by practising these rules: and namely because he did ask of the Lord vnderstanding to do iudgment, and not riches, nor honor, nor long life, nor yet the life of his enemies; therefore the Lord gaue him not onely that which he asked, but also those things he asked not, euen riches and honor, more then any in *Israel* had before him, or yet after him. So that hee builded houses, planted vineyards, pleasant gardens, and orchards, replenished with fruitfull trees; purchased great possessions of Beeues and sheep, gathered abundance of siluer and gold: yea hee made siluer as plenteous as stones in *Ierusalem*, and exceeded all the Kings of the earth, both in riches, and in wisdome.

Iehosaphat

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Iehosopha did attaine to great prosperitie by ^{2.Chro.17.} practising these Rules: He sought the god of his fathers deuourly, and walked in his commandments diligently, euen in the waies of his forefather *Dauid*, and therefore the Lord was with him, stablished the kingdom in his hand, and all Iudah brought presents vnto him, so that hee had of riches and honor in abundance.

Esther and *Mordecai* attained to riches and honor by these Rules: The vncle & the neece both ^{Esth.2.&6.&8.&10.} of them feared God, and therefore he raised them from low degree, vnto princely dignitie, from povertie aduanced them to great riches: So that *Esther* of a poore despised maid, became a famous and an honourable queene, euen the wife of king *Ashuerus* the mightie Monarke of the Medes and Persians; and *Mordecai*, of a poore despised man, was preferred to great riches and honour, so that he was made second vnto the king.

Daniel and his three fellowes, commonly called the three children, practised the Rules of this ^{Dan.1.&3.&6.} art. They excelled in the feare of the Lord, and in wisdom, which floweth therefro; so that of poore captiues and prisoners, hee made them Princes companions, they were promoted in the Prouince of Babel to high honours, and endowed with great riches, and *Daniel* was set ouer the whole gouernours and rulers of the kingdome, and he and his fellowes prospered exceedingly.

Obadiash, the gouernour of *Achabs* house, was ^{1.Kings 18.3,4,12,13.} a man that feared God greatly, euen from his youth; and when *Iezabel* destroyed the Prophets

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of the Lord; he tooke an hundreth Prophets, and hid them by fifties in a caue, and fed them there: So that according to his name hee proued a seruant of the Lord: yea a seruant of his seruants, who, at euery word called himselſe the ſeruant of *Eliab*, and him his Lord. And no doubt but the Lord blessed him abundantly, and ſo will he do all ſuch Noble men and Gentlemen, as in Kings Courts further either with countenance or maintenance, Gods Miniſters, chiefly in the time of any perſecution raiſed for the Goſpell.

2 King. 4, 8. 9.
10, 11, 12, 13.
14, 15. to 37.

The Shunamite Gentlewoman that harboured the man of God *Eliſha*, obſerued the rules of this Art. Behold (ſaid ſhee to her husband) I know that this is an holy man of God that paſſeth by vs continually; let vs make him a little chamber, I pray thee, with walles, and let vs ſet him there a bed and a table, and a ſtoole and a Candleſticke, that he may turne in hither when he commeth to vs. And in recompence of this her pietie and charity, God blessed her houſe, yea and her barren wombe: at the prayer of the man of God hee gaue her a ſonne, when as her husband was now waxed old: and not onely this, but alſo when the child was dead, God, by the hand of the prophet, reſtored him from death to life againe. Whereby we may learne that it is a worke which bringeth with it great reward, to entertaine and cheriſh Gods ſeruants, and not onely to miniſter vnto their neceſſities of our ſubſtance, but alſo to honour and reuerence them both by geſture and

com-

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compellation, as wee see this worthie gentlewoman did. The Prophet was a poore despised man, and stood in need of help in outward things, and yet because he was the man and seruant of God, this noble woman called him at euery word her Lord, and her selfe his hand-maid. When shee came before him, it was her humble demeanour, to fall at his feet, and to bowe to the ground. So did the Bethelite widow behaue her selfe towards ^{2. King. 4. 1, 2, 3,} the same Prophet, and God in requitall of her pi- ^{4, 5, 6, 7,} etie and reuerence, of one little pitcher of oyle shee had, filled many vessels; euen all the emptie vessels she had borrowed of her neighbours. Likewise the widow of Zarephath, who ministred vnto *Elias* a part of her small portion (for in the ^{1. King. 17. 9, 10} great famine that then was, all the victuals shee ^{11, 12, 13, 14, 15} had were gone, except a little meale in a barrell, ^{16, 17, 18, 19, 20} and a little oyle in a cruze) was requited of the ^{21, 22, 23, 24,} Lord, for her feare of God, and her charitie towards his seruant. For the meale in the barrell wasted not, neither was the oyle spent out of the cruze, according to the word of the Lord, which he spake by the hand of his Prophet. Yea more, her dead sonne was restored againe to life, at the prayer and supplication of the man of God: So that whatsoeuer benefit we bestowe vpon Gods seruants, God will abundantly requite it, with spirituall and temporall blessings, both in this life, and in the life to come.

Iob practised the Rules of this Art, hee was an ^{Iob. 1. 1, 2, 3, 4,} vp-^{& 29. 4. 12, 13,}right and iust man, one that feared God, and es-^{14, 15, 16, 17, 18,}chewed euill, hee deliuered the poore that cried, ^{19, & 42. 10,} helped ^{11, 12,}

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helped the fatherlesse, and him that had none to help him: he caused the widows heart to reioyce, he was the eies to the blind, the feet to the lame, a father vnto the fatherlesse, a protector of the poore mans right: and therefore Gods prouidence was vpon his tabernacle, his roote was spread out by the waters, and the dewe did lie vpon his branch, and his familie was so great, that he exceeded all the men of the East. For his substance was seauen thousand sheepe, three thousand camels, five hundred yokes of oxen, and five hundred shee asses, besides gold, siluer, houses, and lands. And though hee was for a time sorely and heauily afflicted with pouertie, sicknesse, and sores, and so denuded of all his former prosperity; yet because he persevered in Gods feare, no lesse in his aduersitie, then in his prosperitie hee had done: therefore the Lord blessed his last daies more then the first, and gaue him euen twise so much as he had before.

Tobit. 1. & 2. &
8. & 10. & 11.
& 14.

Tobias practised the rules of this Art, hee walked all his life long in the way of iustice & truth, he shewed much liberalitie and charitie to those of his nation, he offered the first fruits & tenths to the priests, he gaue much almes to the poore, he gaue his bread to the hungrie, and his cloathes to the naked, he bid to dinner, and feasted such as feared God, and buried the dead: And therefore God blessed him both with spirituall and temporall goods. And though his goods were spoyled by *Senacherib*, yet within fiftie five daies hee was restored: for God made his brothers sonne *Achiacha*.

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chiarabarus to find fauour with *Sarchedonns* the king of Assyria, so that he placed him next vnto him, to be cup-bearer, keeper of his signet, and steward of his house. And though that afterwards he was also afflicted with blindness, and brought to that exigent, that his wife was constrained to labour for her liuing, in taking womens worke to doe: yet ere long, he was restored vnto his sight, and blessed with prosperitie and wealth, by the meanes of his sonne *Tobiths* mariage with *Sara*, the onely daughter and heire of rich *Raguel*.

Zacheus of an irregular became a regular student Luk. 19. 1, 2, 3, 7, 8.
in this Art, as soone as hee had heard the great

Schoolemaster *Iesus* teach him his lesson in his owne house. Beeing a rich man, and a receiuer of Tribute, hee gaue the halfe of his goods vnto the poore, and from whom hee had taken any thing by forged cauillation, he restored him foure fold. It were a happy thing, if our Church-robbers, and sacrilegious God-spoilers would follow this happie mans example, and make restitution of the Church liuings, which they haue impiously possessed, and godlesly appropriated to their owne priuate vses.

Marie the wife of *Cleophas*, and sister of the blessed virgin *Marie*, the glorious mother of *Iesus*, *Marie* the mother of *Iames* and *Iohn*, *Marie* the mother of *Iames* and *Ioses*, *Marie Magdalen* the sister of *Lazarus*, *Marie* the mother of *Iohn*, *Marke*, *Martha*, *Ioanna* the wife of *Chuzar*, *Herods* Steward, & vertuous *Susanna*, together with such other godly women as ministred vnto our

Matth. 26. 7.
& 27. 55, 56, 61.
Luk 8. 2, 3.
& 10. 38.
Ioh. 11. 2. 29.
& 12. 3.
& 19. 25.
Act. 12. 12.
Rom. 16. 6.

Z

blessed

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bleſſed Saviour and his diſciples were ſuch as pra-
ctiſed the Rules of this art; had they much, or had
they little, they purchaſed it by lawfull meanes,
and vſed the ſame religiously and charitably: for
they imparted thereof vnto the poore Miniſters
and members of Chriſt, according to their po-
wer; and therefore no doubt but they prospered.
This *Mary* the wife of *Cleophas*, and ſiſter, as is ſaid,
of the *Queene of Maries*, yea the *Queene of women*,
the bleſſed Virgin *Mary* is ſhe whom the Apoſtle
of the gentiles, Saint *Paul*, writing to the Church
of *Rome*, ſaluteth in the end of his Epiſtle, as ſhe
that had beſtowed much labour vpon the Mini-
ſters of Chriſt. And it was *Mary Magdalene*, the
ſiſter of *Lazarus*, and *Martha*, that tooke a box of
oyntment of Spikenard, very coſtly, and annoin-
ted Ieſus, euen from the head to the feet, and wi-
ped his feet with the haire of her head, ſo that the
houſe was filled with the ſauor of the oyntment.
The ſame holy *Marie*, together with another god-
ly *Marie*, the mother of *James*, and deuout *Salome*
had prepared coſtly oyntments, to embaulme
the balmie and ſweet body of our ſweet Sau-
our Ieſus.

Rom. 1. 1, to 7.
& 16. 6.

Mark. 14. 3. &
16. 1.
Ioh. 12. 3.

Tabitha was a regular ſtudent in this Art, ſhee
feared God, ſhee was full of good workes,
and almes which ſhee did, a vertuous woman,
and diligent in her calling; who by the Lord's
blessing, and her vertuous induſtrie, attained to a
competent wealth, and beeing dead, the Lord
raiſed her againe from death to life, by the hand
of bleſſed S. *Peter*.

Cornelius

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Cornelius, a captaine of the Italian band, practised the Rules of this Art: for hee was a deuout man, and one that feared God, with all his household. He prayed vnto God continually, he gaue much almes vnto the people, so that his prayers and his almes came vp into remembrance before God: wherefore God blessed his temporall store with increase, but chiefly his soule with spirituall grace: for the Lord whom he serued incessantly, sent his angel vnto him, to bid him send for his seruant Saint *Peter* into his house: for hee shall shew thee (quoth the holy angel) what thou oughtest to doe. Towards whome, the godly Captaine behaued himselfe so humbly and reuerently, notwithstanding his abiect and contemptible estate, in regard that hee was appointed of Christ, to be the great feeder of his flocke, the shepheard and pastor both of his sheepe and lambes: that is, the conuerter and spirituall ruler, both of Iewes and Gentiles, as also the confirmer and establishe of his brethren, that is, of the rest of the Apostles: towards whom, I say, hee behaued himselfe so humbly and respectiue, that he called together his kinsmen and special friends to goe and meet him, and to doe him honour; So that as soone as hee sawe the blessed seruant of Christ, he fell downe at his feete and worshipped him. Who on the other part, to shew his Christian modestie, as the other had done his Christian humilitie, and to signifie vnto *Cornelius* and the rest, that he craued no such courtesie at his, or

Act. 10. 1, to 7.
11, 22, to 26.

Matth 10. 2.
Ioh. 21. 15, 16, 17
Luk. 22. 31, 32.
Act. 2. 14, 41 &
9. 42. & 10. 44.
to 48 & 11. 1, 2.
15, to 18.

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1 Sam. 1. 14.
19. 18.

1. King. 17.
18, 24.

1 King. 18. 3, 4, 7
9, 12, 13.

their hands, tooke him vp presently, saying to him, stand vp; for euen I my selfe am a man. The which example, teacheth both Cleargie and Laytie, true humilitie. First, it teacheth the people to reuerence and honour their pastors, both with humble gesture of bodie, and with compellation of honor: for the priests and prophets of God, that did beare rule in his Church, haue not onely bin called fathers and Lords, by the people; but also they are honoured in the holy Scripture, with the titles of Lords, Princes, and Kings. This holy woman *Anna*, the mother of *Samuel*, called the high priest *Eli*, her Lord: who, when as he had thought shee had beene dumbe, because that praying in the temple, her lippes did but mooue onely, so that her voyce was not heard, shee answered and said: Not so my Lord, I am a woman of a sorrowfull heart, I haue drunke neither wine nor strong drinke, but haue powred out my soule before the Lord. Yea, shee calleth her selfe by the name of his handmaid; Count not thine handmaid (quoth shee) for a wicked woman: and againe, let thine handmaid find grace & fauour in thy sight. Thus the widow of *Zarephath* behaued her selfe humbly, in the behalfe of the prophet *Elijah*. Thus godly *Obadiah*, king *Achabs* steward, and gouernour of his house, who feared God greatly, & hid an hundred prophets in a caue, & nourished them there in the time of *Iezabels* persecution, behaued himselfe in the presence of the same prophet: when as he met him by the way, he fell on his face, and said,

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saide: Art not thou my Lord *Elisha*? Was it not told my Lord what I did when *Iezabel* slue the Prophets of the Lord: not only called he the prophet his Lord, but also he called himselfe the Prophets seruant. What haue I sinned (saide hee) that thou wouldest deliuer thy seruant into the hands of *Ahab* to be slaine? but I thy seruant feare the Lord from my youth vpward.

Thus also did the Captaine ouer the fifty, sent by *Ahaziah* the King, behaue himselfe humbly in the presence of the man of God: hee fell on his knees before *Elijah*, and saide vnto him: O man of God, I pray thee let my life, and the life of the fifty thy seruants, be precious in thy sight. Thus the *Bethelite* widow called herselfe the Prophet *Elishas* seruant and hand-maid. And the *Shunamite* Gentlewoman, whom wee spake of before, saide vnto the same Prophet, when as he had promised her from God a childe: O nay my Lord, thou man of God, doe not lie vnto thine hand-maid. And when as her childe afterwards died, shee went to the man of God to mount *Carmell*, and caught him by the feet, and saide; Did I desire a sonne of my Lord? and when as he had reuiued her sonne, she fell at his feet, and bowed herselfe to the ground.

Thus *Naaman*, Captaine of the Hoast of the King of *Syria*, a great and mighty man, expert in warre, and honourable in the sight of the King his maister, as Generall of his Armie, came with his Horses and Chariots, and stode at the doore of the house of *Elisha*,

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till the Prophet sent his messenger vnto him, saying: Go and wash thy selfe in *Jordane* seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed. And when he was cleansed, according to the saying of the man of God, hee turned againe to him, hee and all his company, and stood before him, and said: Behold, I know now, that there is no God in all the world, but in Israel: Now therefore I pray thee, take a blessing of thy seruant. And the Prophet hauing refused his reward, *Naaman* said: shall there not bee given to thy seruant, as much of this earth as two Mules may beare? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lord. Herein the Lord be mercifull vnto thy seruant, that when my maister goeth into the house of *Rimmon* to worship there, & leaneth on mine hand, and I bow my selfe in the house of *Rimmon*: when I do bow downe, I say in the house of *Rimmon*, the Lord be merciful vnto thy seruant in this point.

Thus wee see how that this great and mightie man called himselfe at euery word, the seruant of Gods seruant; yea moreouer he bare him such honour, that when as hee saw *Gehezi* the seruant of *Elisba* running after him, he lighted downe from his Chariot to meete him, and said: Is all well? Thus wee see how good and godly men and women, as well the rich as the poore, and as well the noble as the ignoble haue honored the seruants of God, and the Gouvernors of his Church, and called them Lords. And yet this is not all the honor
the

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the Spirit of God giueth them in the holy Scripture. For the Prophet *David* as he speaking of the future glory of the Catholicke Church vnder Christ the head thereof, saith thus: The Kings daughter is all glorious within, her clothing is of broydred gold. Shee shall bee brought vnto the King in raiment of needle-work: so prophecying of the future splendour & dignitie of the fathers and gouernours of the Church, hee vseth these words: In stead of thy fathers shall thy children be: thou shalt make them Princes through all the earth; meaning that of the children of the Church, should be chosen such as should bee Fathers and Rulers of the Church; as Patriarkes, Archbishops, and Bishops, which should bee honored throughout the whole Christian world as Lords and Princes: for the holy Prophet, as hee describeth typically Christ, as the King of the Catholike Church, and none but he to bee King, and the Church as the Queene and Spoule of this King: so doth hee signifie vnto vs, that the Princes of this King and kingdome, are the Rulers and Gouernours of the Church aboue named, which of children of the Church, should be made Fathers of the Church, and should be honored as Princes through all the earth: for wee must not imagine that the kingdome of Christ is to bee included within the walles and circuite of one Citie, whether *Rome*, *Ierusalem*, *Genena*, or *Amsterdam*, nor yet within the compasse of some three or foure kingdomes; but wee must beleeue that the Church of Christ is of farre more ample
and

2 Chron. 17. 7.
Psal. 45. 9. 13.
16.

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and spacious bounds then so.

Psal. 45. 27.

& 2. 8.

& 72. 8. 11.

All the ends of the world shall remember themselves (saith the Prophet *Dauid*) and turne to the Lord. And all the kindreds of the Nations shall worship before thee. Aske of mee (saith the eternall father to the sonne) and I shall giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession: his dominion shall bee from sea to sea, and from the riuer vnto the ends of the land; yea all kings shall worship him, all nations serue him.

Acts 16. 24. 25.
to 34.

But to passe ouer this matter of the large extent of the Catholick Church, and to returne to the honour the people owe vnto her gouernours, we reade what was the demeanour of the layler toward Saint *Paul* and *Silas* being prisoners, whose hands and feet the Lord loosed, as also opened the doores of the prison, by the meanes of a mighty earth-quake; so that the layler came trembling, and fell downe before *Paul* and *Silas*, and brought them out and said: Sirs (or as the word in the originall also importeth) my Lords, what must I doe to be saued? And they said, belecue in the Lord Iesus Christ, and thou shalt bee saued, and thine household. And they preached vnto him the word of the Lord, and to all that were in his house; and when he had brought them into his house, and had washed the stripes and wounds of their bodies, and likewise they the spirituall stripes and wounds of the foules of him and his household by baptisme, hee set meate before them, and reioyced that hee with all his household

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household beleueed in God. Lastly, Saint *John* Reuel. 1. 17. 19. 20. & 11. 8. 12. 18. & 3. 1. 7. 14. writing to the Bishops of the seuen Churches of *Asia*, calleth them by the name of seuen Angels: or rather our Sauour and Soueraigne himselfe calleth them so, who also expoundeth the seuen starres to bee the Angels of the seuen Churches, and biddeth him write vnto the Angell of the Church of *Ephesus* thus; and vnto the Angell of the Church of the *Smyrnians* thus; and so vnto the other Angels of the other Churches. Where note, that although that in euery one of these Churches were more Ministers then one; yea there was many in euery one of them, and namely in *Ephesus*, as is more then cleare by the tenour of Saint *Pauls* Epistle to *Timothie*, the first 1 Tim. 1. 3. 4. & 3. 1. 2. Bishop of *Ephesus*; yet the name of Angell is by the spirit of God, the mouth of Christ, and the penne of the Apostle appropriated vnto onely one of the Ministers of the foresaid Churches, euen vnto him who was Bishop amongst them.

And as the foure and twentie Elders glorifie Reuel 5. 10. Christ for making them Kings and Priests vnto God; so the holy Apostle and Prophet Saint *John*, Reuel. 1. 4. 5. 6. writing vnto the said seuen Angels or Bishops of the said seuen Churches, in his salutation ascribeth all glory and dominion to Iesus Christ the Prince of the Kings of the earth, who (saith he) hath made vs Kings and Priestes vnto God the Father.

And thus haue I verified mine assertion, that the holy Scripture honoreth the Gouvernors & Rulers

Aa of

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of the Church, with the honourable Titles, and names of Fathers, Lords, Princes, Kings, and Angels. And therefore let no man thinke that I haue said too much, for yet I could say more, and yet no more then the word of God doth warrant me to say. And therefore I wish all vs Lay-men to think, that it is not the peaceable spirit of Gods Church, but the popular perturbing spirit of *Amsterdam*, or some such other respectlesse priuate spirit, that moueth men to dislike of the giuing of honourable titles to the Gouvernors and Prelates of the Church. But as the example of *Cornelius* his demeanour in the presence of the great Apostle, doth teach vs Lay-men humility and reuerence in the behalfe of Gods Ministers: so doth the example of the modest demeanour of the first of the Apostles, in the behalfe of godly *Cornelius*, teach all Pastours, and Prelates, all Patriarks, Archbishops and Bishops to shew and Practise all Christian modestie in the peoples behalfe; by letting them vnderstand, that all worship and honour is properly due vnto God; & that men, whom God hath set in authority, are to bee respected and reuerenced, not for their person, but for their place; not for their owne sakes, but for his sake whose seruants they are. And alwaies it becommeth them with the holy Prophet Saint *John*, to ascribe all the glory & honour vnto him who hath made them Kings and Priests vnto God the father: yea Kings themselues, I mean: the Kings and Monarkes of the earth, whom God hath called Gods, because they represent him most in power, maiestie

Reuel. 1, 6.

Psal. 82, 1, 6.

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tie, iustice, mercy, and bounty, when as they are honoured of their subiects, as God with prostration and adoration of the body, supplication of the mouth, and with illustrious and lofty compellations, or yet with egregious and great commendations, they must remember to giue all this honour they receiue at their subiects hands, vnto God, acknowledging themselves but as the conduit-pipes whereby all honour whatsoever, all glory and praise is conueied vnto him, to whom it most properly belongeth. Otherwise God will be auenged on his little Gods, for holding back of his honour from him; and hee that powreth contempt vpon Princes for contemning of him, and looseth the coller of Kings; yea and leadeth them as a prey, for not praying and praising him, will abate their honour, and turne their glory into ignominie, and their fame into shame, as hee did in the behalfe of *Herode*: of whom it is written, that vpon a day appointed hee arraied himselfe in royall apparrell, and sate on the iudgment seate, and made an Oration vnto them; and the people gaue a shout saying: The voice of God, and not of man. But immediatly the Angell of the Lord smote him, because hee gaue not glory vnto God; so that hee was eaten of wormes, and gaue vp the ghost. This godlesse little God would not giue glory vnto the great God, and therefore the highest creature in heauen, and the lowest creature on earth, conspired together, to be auenged on him for his godlesse withholding of Gods honour. Thus hee that was a litle God, and

Psal. 107. 40.

Iob. 12. 18, 19.

21.

Act. 12. 21, 22, 23.

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spake like a little God, became a Theefe, and robber of the glory of the great God, and therefore died like a man; yea like a beast; so that the wormes ate vp his flesh. One part of his flesh was turned into wormes, and they preyed vpon the other part, till hee gaue vp the ghost, which fell into the hands of a worse worme then all the other wormes, euen a worme that neuer dieth, but alwaies liueth, and neuer leaueth eating.

May. 66. 2.

Psal. 2. 10, 11, 12

And therefore let all Kings hearken vnto the exhortation and admonition of a King: Be wise now therefore (O Kings) be learned ye Iudges of the earth; serue the Lord in feare, and reioyce in trembling, kisse the Sonne least hee bee angry, and yee perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

Acts 14. 15.

Lydia, a seller of purple, was a regular Student in this Arte, shee feared God, and worshipped him deuoutly, shee heard the blessed Apostle of the Gentiles attentiuely, shee beleued stedfastly, and was baptised, also shee ministered vnto the necessities of the Saints liberally, and God blessed her both with spirituall and temporall blessings abundantly. I wish that this godly woman should serue for a mirrour to all Merchants, and *Salomons* vertuous woman for a patterne to all good Christian hufwiues.

Prou. 31. 10. &c.

Acts 9. 43.
& 10. 32.

Simon the Tanner practised the Rules of this Art, hee feared God, and entertained his seruants,

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uants, chiefly the chiefe of the Apostles Saint *Peter*, who tarried many daies in his house: he was likewise diligent in his calling, and doubtlesse God blessed him with prosperity in a competent measure.

Onesiphorus was a man that feared God, and refreshed his seruants, namely the blessed Apostle^{18.} of the Gentiles Saint *Paul*, neither was hee ashamed of his chaine, but when hee was at *Rome* hee sought him out very diligently, and found him, and in many things hee ministred vnto him at *Ephesus*. Wherefore no doubt but it fared with him according to the holy Apostles prayer; The Lord giue mercy vnto the house of *Onesiphorus*, for hee oft refreshed mee, and was not ashamed of my chaine, but when hee was at *Rome* he sought mee out very diligently, and found mee. The Lord grant vnto him, that he may finde mercy with the Lord at that day. And the same grace and mercy the same God graunt vnto all good men, which resemble good *Onesiphorus* in giuing of their goods vnto the Ministers, and poore members of *Iesus Christ*.



EXAMPLES OF SVCH

As labouring to bee rich, were Irregulars ;
that is, did not study nor practise the Rules
of this Art, and therefore haue beene
both accursed, and punished
of GOD.

Iosh. 6. 24. & 7.

ACHAN was an irregular Student in the way
of Enriching : Hee feared not the Lord, and
walked not with an vpright heart before him; but
vpon a couetous desire hasted to bee rich by vn-
lawfull meanes, euen by theft and sacriledge : for
he stole of the excommunicate thing at the ran-
sacking of *Iericho* : he stole euen of that part of the
spoyles which the Lord had appointed to be set
aside from a common vse, and to bee put into the
treasure of his house. For hee stole a rich Baby-
lonish garment, and two hundreth shekles of sil-
uer, and a wedge of gold of fiftie shekles weight.
For this sinne of sacriledge the Lord punished the
whole Israelites, so that they were put to flight
before their enemies, and the hearts of their huge
troupes melted away like water, vntill the sacri-
legious God spoyler was found out stoned to
death, and burned with fire, both hee and his
sonnes, and his daughters, his Oxen and Asses, his
sheepe, and all that he had. Now if God punished
so exemplarily this sacrilegious stealth of *Achan*,
for

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for coueting and conueying away a part of the spoiles, which hee had appointed to bee put into the treasure of his house, to serue for the garnishing and adorning thereof, and for the necessary vses of his Priests, shal we thinke that our sacrilegious *Achans* shall alwaies both here and hence escape vnpunished, which with a strong hand haue robbed the Lord of his own perpetual inheritance? And if the Lord was so angry with *Ananias* and *Sapphira* for keeping backe but a part of the price of the possessions which they themselues of their owne accord had offered vnto God for the reliefe of his Saints, that by the hand of his seruant Saint *Peter* in a sudden hee bereft them of their liues: How shall he not be angry one day with our Church-robbers, and God-spoyling Gospellers, men an hundreth fold worse then *Ananias*? for they are so far frō giuing any part at all of their lands or goods to Gods Ministers (whereas *Ananias* gaue almost all that hee had) that they be reauce them of that which is theirs, euen of that which both God and good men bestowed vpon them in former times. And whereas *Ananias* did keepe backe but a part, euen a smaller part of that which otherwise was his owne; these Cod-spoyling anti-gods keepe backe, either the whole, or at least the better part of that which is no wise their owne, but belongeth vnto God, and vnto his Priests, as their peculiar patrimony.

Balaam was as an irregular man in the way of
Enriching, for hee loued the wages of vnrighte-
ousnesse, and was quite miscarried with couetous-
nesse.

Numb. 22. &

31.6.

Iosh. 12. 31.

2 Pet. 2. 15, 16.

Iude 11.

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ness. Wherefore the Lord opened the mouth of his dumbe asse wheron he rode, to rebuke him, & to forbid his foolishnes: as if the poore asse should haue said, Master, wilt thou needs play the asse, to curse the people of God for gold? doe not so I pray thee, lest thine end be worse then mine: doe not that which king *Balaac* biddeth thee, but rather that which thine owne poore asse aduiseeth thee, that so it may be well with my master & mee too. For if thou curse Gods people, God, yea thine owne asse, wil likewise curse thee; and so thy case will bee more miserable then mine. The man may oftentimes be wiser then his master, but yet it is a rare thing, to find a beast wiser then the owner: and yet we see here is one, and none but one, euen *Balaams* asse wiser then *Balaam* himselfe, who rode therupon. And what was his end? was it not almost as ill as his asses, when as the gold-thirsty wretch lost his life amongst the Midianites, and fell by the sword of the people of Israel? By this example, all men, but chiefly Church-men, are taught to abhorre couetousnesse, and to flie from it, as beeing a base kind of idolatrie: for couetousnesse is idolatry, and the couetous person is an idolater, saith the Apostle. And if the priest or the prophet, the preacher or the Prelate, bee giuen to filthie lucre, if they prophetic any thing a man willeth for an hire: or if the priests blesse or curse for a reward, how shall they rebuke and reprove such of the people as are guilty of the like sinne? for as the people ought not to with-hold from their pastors, that which is theirs, namely,

Eecl. 5. 5.
Coloss. 3. 5.

1. Tim. 3. 3.
Tit. 1. 7.

Jerem. 5. 30, 31.

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namely, first fruits, and tythes: so must not the pastors and priests, by couetous courses, prey vpon the people, and plucke from them what is theirs. The holy men of God, *Isaie*, *Jeremie*, and *Ezekiel*, as they exclaime & proclaime Gods iudgments against all ignorant & blind watchmen, that haue no knowledge, being as dumb dogs that can not barke: and against all sleeping and slumbring shepheards, being as drowfie dogs that will not barke: and against all deceiuing and seducing prophets, that speake the counsell and vision of their owne priuate spirit: and against all brutish and beastly pastours, that scatter their owne flockes, and commit filthinesse, and strengthen the hands of the wicked, and teach vanitie and lies, euen their owne priuate opinions, whereby the sheepe of the fold are scattered, that is, Christian people are diuided amongst themselves, and from themselves: of one flocke made many flockes, of one church many churches: Men of itching eares, getting themselves an heap of teachers to their own liking (as the Apostle speaketh;) & so turning *vnitie* and *vnitie*, into diuision & pluralitie, veritie into vanity, antiquity into noueltie, & Christian communion into vnchristian disunion & separation: as the prophets, I say, exclaime mightily against all these kinds of ill church-men, and namely against dumb dogs that cannot barke, & sleepy dogs that will not barke; so doe they likewise against greedie dogs, that can neuer haue enough, which looke to their own way, euery one for his aduantage, & for his own purpose, as *Isaie* speaketh, and which like

Isay 56. 10, 11.

12.

Hof. 4. 6.

Jerem. 5. 31.

& 6. 13. 14. & 8.

10, 11, & 10. 21.

& 23. 1. 11, 14.

15, 16, 25, 26, 27

28, 29, 30, 31, 32.

Ezek. 22, 25, 26

& 34.

2. *Tim.* 4 3. 4.

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a roaring lyon rauening the prey, conspire to deuoure soules, and take away the riches, and pretious things, from the owners thereof, by their violent and fraudulent waies, as *Ezekiel* speaketh: who in the name of the Lord pronounceth a heauie woe against all such shepheards as feed themselves, and eat the fat, and cloath themselves with the wooll, but feed not the flocke, neither strengthen the weake, nor heale the sicke, nor bind vp the broken, nor bring againe that which was driuen away, nor yet seeke out that which was lost: but haue beene carelesse and cruell in their behalfe, haue euen eaten the flesh of the fat, and torne their clawes in peeces. O idle shepheard (saith the Lord by his prophet *Zachary*) that leaueth the flocke, the sword shall bee vpon his arme, and vpon his right eye: his arme shall bee cleane dried vp, and his right eye shall bee vtterly darkened. And as the Lord shall be auenged on all idle loytring Church-men, be they priests, or be they prelates: so will he one day, make all deceiuing and seducing Church-men to bee ashamed of their visions, and reuelations, and priuate inspirations. They shall not alwaies deceiue men with their shew of godlinesse, creeping into houses, and leading captiue simple women, laden with sinnes, and led with diuers lusts. The ministers of that old serpent, shall not alwaies bee suffered to transforme themselves master-like into angels of light, as though they were the ministers of righteousness: for in that day (saith the Prophet) when any shall prophetic lie in the name of the Lord,

his

2. Tim. 4. 6, 7.

2. Cor. 11. 13,
14, 15.

Zach. 13. 3, 4, 5.

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his father and his mother shal thrust him through, and they shall be all ashamed euery one of his vision. I am no prophet, shal he say, I am an husbandman: for man taught me to be an heardsman from my youth. I am no Cleargy-man, I am a lay-man, a tradesman, a husbandman, or an heardsman. Men shall not then goe gadding from place to place to heare some new vpstart teacher, nor run from one countrie or city to another, as from England to *Amsterdam*, after some new inspired preacher. One shal not say, I am *Pauls*, & another I ^{1, Cor. 1. 11, 12.} am *Apolles*, & an other I am *Cephas*. The new nicknames of *Papist* and *Puritane*, of *Caluinist* and *Lutherane*, of *Brownist* & *Anabaptist*, shall be no more in vse. For men shall be ashamed of their new compellations and denominations, of their new reuelations and inspirations, of their new separations and schismaticall congregations, of their new doctrines, & of their late deuised disciplines. And God graunt it may be soone. Euen so come Lord ^{Reuel. 22. 20.} Iesus, come, and come quickly: send the spirit of ^{Habbak. 2. 14.} knowledge and vnitie amongst all maner of men, ^{Isay 11. 6. 10 9.} that the earth may be filled with the knowledge of ^{Zephan. 3. 9.} the glory of the Lord, as the waters that couer the sea: that the wolfe may dwell with the lamb, the leopard may lie with the kid; and that there may bee no more destruction or contention amongst Christians in the mountaine of thine holinesse. Come God of peace (we pray) according to thy promise, and turne to thy people a pure language, that they may all call vpon the name of the Lord with one consent.

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Nabal was an irregular rich man, destitute of the feare of the Lord, couetous, churlish, & il-conditioned. The wretch would not releue the necessities of worthy *David*, and his distressed seruants: In reuenge whereof, the Lord smote the couetous churles heart with amasement and feare, so that about 10 daies after that he died. I wish all rich subjects should beware of *Nabals* niggardlines, & that they no wise refuse or repine grudgingly to impart a part of their wealth to *David*, that is, to the prince, when he standeth in need thereof, and requireth their supply. And therefore, let them alwaies remember how that the Lord punished the churlish and couetous refusall of niggardly *Nabal*, both by bereauing him of his goods, & of his life at once. Besides that, a good part of his wealth fell presently thereafter, into the hands of godly and bountifull *David*, by the means of *Nabals* widow, the vertuous and wise *Abigail*, whom he tooke to wife.

1. King. 21. & 22.
2. King. 9.

Achab and *Iesabel* were both of them irregulars in the way of enriching, both of them were void of Gods feare, and vniust; for they would needes haue *Naboths* vineyard, by cruell violence, and tyranicall oppression. But God, to whom it is proper to chastise kings, and to punish princes, was auenged of them for their idolatric and tyranny. Hee gaue the blood of *Achab* to the dogges to licke, and the flesh of *Iesabel* to the dogges to deuoure, and her carkasse, though shee was a Kings daughter, & a kings wife, was made as dongue vp on the ground, in the field of Israel; so that none could

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could say, this is the faire painted *Iezabel*. And this example teacheth Kings and Queenes to subiect themselves vnto Gods lawes, howsoever they bee aboue their owne. And therefore they, as well as other men, are bound to practise the Rules of this Art, which is gathered out of Gods word, if they would get, gather, or increase goods with a good conscience. If they doe otherwise, God, who is the great Schoole-maister and scourger of Kings, will vndoubtedly punish them for their tyranny, cruelty, or oppression, when, and in what manner hee thinketh good.

Gehezi, the seruant of *Elisha*, the man of God, ^{2 King. 2, 20, 21.} was an irregular in the way of Enriching: for ^{22, 23, 24, 25, 26.} hee seeing that his maister had not receiued ^{27.} the reward that *Naaman* the Syrian had brought him after that hee was cleansed of his leprosie, hee followed speedily after him, and asked of him, in the name of his maister, a Talent of siluer, and two change of garments, who gaue him more then he asked, euen the two change of garments, together with the two Talents, which hee bound in two bagges, and gaue them to two of his seruants, that they might beare them before him. But when he came home, and stood before his maister, *Elisha* said vnto him: Whence comest thou *Gehezi*? And he said: Thy seruant went no whither. To whom hee replied: Went not mine heart with thee, when the man turned againe from his chariot to meet thee? Is this a time to take money, & to receiue garments, & oliues, & vineyards, and sheep, and oxen, & men seruants

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and maide seruants? The Leprosie therfore of *Naaman* shall cleaue vnto thee, and to thy seed for euer. And he went out from his presence a Leaper as white as snow. How detestable a thing is it then in the seruants of God, to haue couetous mindes?

Luk. 12. 16. 17.

18. 19. 20.

& 16. 19. 20. 21.

22. 23. 24.

Dives, the rich glutton, was an irregular rich man, his soule was hunger-bit and bare, in the meane while that his backe was clothed with purple and fine linnen, and his belly fed euery day with dainty and delicate dishes, like that other rich man whose ground brought forth fruites abundantly; so that hee had scarcely roome enough to lay vp his fruits till hee pulled downe his barnes, and builded greater: and in the meane time the belly-god saith to his barren soule: Soule thou hast much goods laid vp for many yeares, liue at ease, eate, drinke, and take thy pastime. The wretch had much goods for his body, but little goodnesse, and no godlinesse at all in his soule: For hee was so vncharitable that hee would not vouchsafe so much as the very crummes of his Table to refresh poore *Lazarus*, who was layed at his gate full of soares: No, the little dogs were more pittifull & kind in the poore mans behalfe, then this vnnatural mastie, the miserable maister of these dogs was: for they came & licked the poore mans soares, and so gaue him some ease.

Pro. 6. 6.

Had *Salomon* seene this sight (who sendeth the sluggard to the Pismire, to learne of her wisdome and diligence in gathering of meate,) no doubt but hee would haue sent this mercilesse rich glutton

ron to learne of his dogges pittie and compassion, in giuing to the poore a part of his meate. Go to the Pismire, O sluggard, (saith he to the sluggard) behold her waies and bee wife, learne of her to gather thy meate in due season. Go to thy dogges, thou rich glutton, behold their wayes, and learne of them to pittie the poore, for they licke his soares with their tongues, and yet thou canst not finde in thine heart to refresh him with the crums that fall from thy table. But looke to the end. it was as easie for these little dogges to enter into the kingdome of heauen, as for this vnnaturall monster-masties soule. Ere it was long, his barren soule was fetched out of the beastly abode of his body, and his body that had so much dainty meate to feede on, and so many suites of costly apparrell to put on, had no longer leisure to enioy so much goods. Behold, the body that did feede vpon so much good meate, was by and by in a graue earthen dish set before the wormes of the earth to feed on, and the soule that had so much goods, and so little goodnesse was carried into hell fire, where there is no good thing at all to be had, no not so much as a droppe of cold water to coole the burning heate of the tippe of his tongue, which in this life had not so much goodnesse in it, as was in the tongue of his dogges, wheras *Lazarus* soule was carried into blessed *Abrahams* bosome. I wish then that this voice should sound at all meales in rich mens eares, least they bee made partakers of this rich mans anguish and end. *When Dines hath dined, let Lazarus haue the crummes.*

Judas

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Math. 26. 6. 7. 8.

9. 10. 14. 15.

Mark. 14. 3. 4. 5.

6. 7. 8. 9. 10. 11.

John 11. 2.

& 12. 3. 4. 5. 6.

Judas Iscariot the peerelesse traytour was an irregular student in the way of enriching, hee was so miserably miscarried with the spirit of couetousnes, that he was sorry that the box of costly oyntment which religious *Mary Magdalen* powred vpon our Sauours head, should haue bene so spent as it was: for in his opinion it was but mis-spent, and foolishly, and superstitiously employed. What needed this waste (quoth he, with some others of the company as he had moued to finde fault with the godly womans praisable fact) why was not this ointment sold for three hundreth pence, and giuen to the poore? For so he knew it should haue come into his bagge, and being bag-bearer he thought all that lost that passed by his bag, yea though it had bene bestowed vpon Christs owne blessed body. The couetous wretch pleaded for his bagge and his belly, but pretended to pleade for the poore and their belly; yea though hee had pleaded sincerely for the poore, yet in this case he did greatly offend: for Christs body was to be preferred before the bellies of the poore. There was some other meanes to relieue them, then by conuerting this oyntment to their vse. And therefore Iesus knowing of this their preposterous pleading for the poore, said vnto them: Why trouble yee the woman? For shee hath wrought a good worke vpon me: for yee haue the poore with you alwaies, and when yee will, yee may do them good, but me yee shall not haue alwaies. Shee hath done that shee could: she came aforehand to anoint my body to the burying. Verily

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I say vnto you, wheresoeuer this gospel shall bee preached, throughout the whole world, this also that shee hath done shall be spoken of in remembrance of her. Of such bagge-bearing *Indases*, now a daies there is not a few, who will bestowe nothing vpon Christ and his seruants themselves, and yet grudge at the charitie and liberalitie of others, and blame the good and godly men of the former times, for bestowing of their goods, lands, and liuings, vpon the Church. Let a man talke with these bagge-bearing Church-banes, touching the great care the good men of old haue had to supply the wants, and relieue the necessities of Gods ministers, by their charitable donations, and liberall endowments; they will tell you againe, that they were silly simple idiots, that liued in the time of darkenesse and ignorance, and knewe not what they did. And yet S. *Iohn* saith, 1. Iohn 2, 10. that hee that loueth his brother, abideth in the light; And who loued their brethren more then these, that were so charitable vnto the poore, and so beneficiall vnto the seruants of God?

But let it be so as they say, that they liued in a darke age, for so me thinketh it was in some respect, if it bee compared with ours, (wherein, to speake with a moderne Diuine, there is more science, and lesse conscience, then was in theirs:) shal it follow therefore, that their liberalitie towards the ministers of God, was a worke of darkenesse also? If any man thinketh so, mee thinketh he hath good cause to feare and tremble, lest at the last day darkenesse bee his doome. No rather, as

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Christ Iesus said once to the Scribes and Pharisees, requiring a signe. The men of *Niniueh* shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of *Jonas*, and behold, a greater then *Jonas* is heere: So may it be well said in this matter. The owle-eyed Christians of the old time shall rise in iudgement with this eagle-eyed generation, and condemne it: for those blinde beleeuers were more bountifull and beneficiall vnto Gods Ministers, then our sharpe-sighted professors and protesters are now: and behold, a greater light then was then, is now, and greater knowledge, by many degrees. And yet for all that, our conscience and charity is as many degrees inferiour to theirs, as their science and knowledge commeth short of ours. Their night was more fruitfull in good workes then our light; their darknesse more deuout then our day. And who seeth not, but that all the shame redoundeth vnto our selues. And therefore as *Iesus* the sonne of *Sirach* exhorteth men to praise the godly men of old: Let vs now commend (saith hee) the famous men of our Fathers, of whom wee are begotten; And as *Iesus* the sonne of *Mary* saith of an other *Mary*, that the good worke which shee had wrought vpon him, should bee spoken of throughout the whole world in remembrance of her: So may wee well say of such good men and women, as in former times were so beneficiall vnto Gods Ministers, and so charitable to the poore. Let vs commend the deuout and bountifull men and women of old,

Eccles. 44. 7.

old, of whom wee are begotten, and let vs praise them for their deuotion and good deedes, which all deuout and godly persons shall remember so long as the world standeth. But in our daies, alas, that old serpent the diuell, whose onely study is to vndermine piety and true religion, hath inuented a new deuise to disgrace and discredite both deuotion, and deuout men: For the deuout person is called a Papist in halfe or in whole; and diuers exercises of piety are called by the hatefull name of Popery: as namely, the obseruing of holy daies, the kneeling, or capping at the adorable name of Iesus, the fasting on certaine set times of the weeke, or of the yeare, the founding of hospitals, the beautifying of Churches, and the endowing of Church-men with ample liuings, and titles of honour.

When any motion chanceth to bee made for the building and repairing of Churches, the decking or adorning of the same, or for the furnishing of Gods house with such implements and instruments, as are requisite for the reuerent performing of his seruice, and the decent celebration of his Sacraments; forthwith will these Church-banes, obiect with *Judas*: What needes all this waste? were it not better to bestow all this geare vpon the poore, then to spend or imploy the same about such needlesse vses? They pleade for the poore in shew, but for their owne purses in substance: for they will not feare to pull from the poore, both with tooth and naile, all that they can, and from Gods Priestes likewise: yea they

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will bestow more vpon their horses, their haukes, and their hounds, then they will doe vpon both; More vpon the building of a Kitchin, then of a Kyrke; more vpon a stable then the Lords Table. No, *Judas* was not so loath that the three hundreth pence worth of oyntment should passe by his bagge, and be spent vpon the Lords body, as these men are, that once one peece of money should go out of their bagges to any such religious vse. And yet to say the very truth, our Sauours sweet body stood not so much in need of any such anoynting with balme, spikenard, or any such sweet smelling oyntment, as we do of buildings, and Churches to worship God in, and of externall furniture for the comely execution of his seruice in his house.

Isay. 60. 5. 6. 7.
8. 9. 13.

Psal. 45. 13. 14.
15. 16.

And wherupon can our siluer and gold be better imployed then vpon Gods seruice? To which purpose the Euangelicall Prophet hath foretold, that in the last times, the riches of the Gentiles shall come vnto the Church; and they shall bring, not only their sonnes and daughters vnto Christ, but also their treasure and their substance, their siluer and their gold, their balme trees and firre trees, their boxes and their elmes, to beautifie the place of the sanctuarie of God, and to adorne the house of his glorie. The kings daughter (that is the Church) is all glorious within, saith the kingly Prophet; but yet he meaneth not that all her glory is within: for immediatly after he saith: that her clothing is of broidred gold, and her raiment of needle-worke, and her Fathers (that is her Rulers, and

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and Gouvernours, as Patriarkes, and Prelates) are Princes throughout all the earth. But now-adaies men are like vnto the slacke and slow people of the Iewes in the time of the Prophet *Haggai*, who said; the time is not yet come, that the Lords house should bee builded. And therefore the word of the Lord came vnto them by the ministerie of the Prophet, saying: Is it time for your selues to dwell in your seeled houses, and this house lie waste? Now therefore thus saith the Lord of Hostes, consider your owne wayes in your owne hearts, yee haue sown much, and bring in little; ye eate, but yee haue not enough; yee drinke, but ye are not filled; yee doe cloath you, but yee be not warme: and hee that earneth wages, putteth the wages into a broken bagge. Thus saith the Lord of hoasts, consider your owne waies in your owne hearts. Go vnto the mountaine, and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lord. Yee looked for much, and loe it came to little, and when yee brought it home I did blow vpon it; And why, saith the Lord of hoastes? because of mine house that is waste, and yee run euery man vnto his owne house: Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit: and I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth, both vpon men, and vpon cattell, and vpon all the labour of the hands.

Haggai 1. 2. 3.
4. 5. 6. 7. 8. 9. 10.
11.

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Thus we see how sharply God hath punished mens niggardnesse and slownesse about the building and beautifying of his house; And are not we as much bound to haue an house of praier to pray in to God, as were the Israelites of old? and is not God to bee honoured with our riches and treasure now, as well as he was then? And is not our niggardnesse and slownesse in doing of such duties, as punishable as theirs?

1 Tim, 1, 19.
& 6, 10.

Math, 27, 5,

But to returne from pleading against our yong *Iudas*, to old *Iudas*; the miserable man was so much mis-caried with the loue of money (which carrieth many a soule away from the faith, and maketh them to make a sorrowfull ship-wracke) that he could neuer be satisfied with siluer, till he had sold his owne maister, the sonne of God, and Sauour of the world, vnto the Iewes for thirtie peeces of siluer. We haue heard tell in our time of many treasons and traffickes; but the world neuer hath heard, nor shall heare tell of such a treason and trafficke as this; The sonne of God betrayed by his seruant, whom hee came to saue, and sold for thirtie pence of him, whom he came to ransom and redeeme from sinne, Sathan, and hell, by the shedding of his bloud. But behold the sequele of the attempt; forthwith the wretch went, and first restored the money, and then hanged himselfe. At the last (though too late) he began to consider with his minde, how that he had played both the bad Marchant, and ill seruant at once, in selling the most precious iewell that euer the Sunne saw, euen his owne maister for so
small

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small a summe; and that hee had made the worst market that euer man made, or euer shall or can make, though the world should last as many millions of yeares, as there is of sands vpon the shore, or of drops of water in the maine sea.

Demetrius the siluer-smith, was an irregular student in the way of enriching; for he together with diuers others his fellow-smithes, had made themselves rich by making of siluer temples, & shrines of the idol *Diana*; wherefore loue of gaine moued them to raise sedition in the city of Ephesus, when as Saint *Paul*, and some others of the godly, did endeauour to drawe backe the citizens thereof from idolatrie. Such irregulars were also the maisters of the Pythonist maid, which gate her maisters much vantage with diuining: who, when as the Apostle had separated the familiar spirit from her, in the name of Iesus, seeing that the hope of their gaine was gone, they caught *Paul* and *Silas*, and drew them into the market place vnto the magistrates, and accused them of preaching vnlawfull ordinances. Whereupon the people rose vp together against them, and the gouernours rent their cloathes, and commaunded them to be beaten with rods, and to be cast in prison, and that their feete should be made fast in the stockes.

Demas and *Alexander* the Copper-smith, were likewise irregulars: the one forlooke *Paul*, to embrace this present world; and the other, to the end hee might follow the world, forlooke the faith: and as the siluer-smith aforesaid, did raise
sedition

Act 19. 24, 25,
26, 27, 28, 29,
30, 31, 32, 33,
34.

& 16. 16, 17, 18,
19, 20, 21, 22,
23, 24.

1. Tim. 1. 20.
2. Tim 4. 10.
14, 15.

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sedition against the Apostle: so this copper-Smith did much euill vnto him, and with great earnestnesse withstood his preaching; whom the Lord, no doubt, rewarded according to his woikes, and the holy Apostles imprecation. And the like, out of all question, wil befall vnto all such impenitent resisters of veritie, and breakers of Christian vnitie, bee they smiths in office, or in name; For our time is not the first time, that smiths haue beene resisters of the truth, and molesters of the ministerie. And maister *John Smith*, the father of the few re-baptized Brownists, hath not beene the first Smith, that hath proued the perturber of the peace of Christs Church. God graunt hee may make some better vse of his good parts hereafter, then to play the forger of a new faith, and of a new Church, vpon the anuill of his owne wit, and that hee play not the Smith in this manner any more.

Gen. 19. 24, 25.
Ezech. 16.
49, 50.
2. Pet. 2. 6.
Iude, 7

The citizens of Sodome were irregulars, and neglected the studie and practise of the rules of this Art, they were proud of their prosperitie, liued idly, and gaue themselves to gluttonie, excessse, and lubricitie, & for heape of wickednesse, were void of charitie and mercie. Pride (saith the Prophet) fulnesse of bread, and abundance of idlenesse, was in her, and in her daughters, that is in her suburbs, and circumiacent townes; neither did they strengthen the hands of the poore and needie, but were hautie, and committed abomination before the Lord: and therefore he rained downe from aboue fire and brimstone vpon their heads,

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heads, ouerthrewe their cities, consumed all the inhabitants of the same, and destroyed all the plaine round about, and all that grew thereupon.

As it ought therefore to bee the chiefe care of all magistrates of cities and townes, to take heed there be no blaspheming and prophaning of the name of God, vsed by wearing, banning, cursing, or by vnreuerent taking of the adorable name of God, and of his sonne Iesus, his wounds, body, & blood in our mouthes; nor no prophaning of the Lords day, by practising any open or noted sinne, or by following the exercises of our ordinarie callings, or by spending the day in whole or in part, in matters of worldly pleasure, and pastime, and by absenting our selues from the congregation and house of the Lord: (for it is an expresse sacriledge for a man to steale, or take any part of the Lords day from the Lords seruice:) So ought they no lesse carefully take heed, that none of these Sodomiticall finnes of pride, insolencie, idlenesse, lecherie, gluttonie, drunkenesse, and vnmercifulnesse to the poore, haue place, or at least growe strong, and take deepe roote within their cities and townes; lest in that great day, it bee easier for the Citizens of Sodome and Gomorrhe, then for them: and lest great Cities that haue beene great in sin, and Capernaum-like, through presumption and pride, haue lifted themselves vp vnto heauen, be then brought downe to hell.

Math. 11. 20,
21, 22, 23, 24.

For though Almighty G O D is not woont now a daies, to raine downe fire and brimstone

Dd

vpon

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vpon sinfull Cities and Townes, as hee did of old vpon the five Cities of *Sodome*; yet hee threatneth them both with fire and water, as often as he commaundeth the fire to consume, and the water to overflow, not a few of our houses and habitations. And though sinfull Cities escape here in this life fire and brimstone from aboue, yet must they remember, that God hath in store, floods and riuers of fire and brimstone below, much more durable & terrible, wherein they must euerlastingly swimme after this life, except, with the Citie of *Niniueh*, they earnestly repent and amend their liues in this life: For either must men here quench hell fire with the salt water of penitent teares, and with the fresh water of a sanctified life, flowing from the liuing wel-spring of a Christian beliefe, or else must they irrecoverably burne in hell fire hereafter. Vpon the wicked hee shall raine snares (saith the Psalmist) fire and brimstone, and stormie tempest shall bee the portion of their cup: For without holinesse shall no man see God, saith the Apostle. It is good for great Cities to beware least they bee giuen to great sinnes, and that to this end, they set before their eyes alwaies the terrible examples of Gods iudgements shewed vpon sinfull Cities, that so they may learne to stand in awe of God, and feare to offend him, least they draw the like indignation and condemnation vpon their heads. For as the great Apostle saith: If God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to bee kept

vnto

Ionah. 3.

Psal. 11. 6.

Heb. 12. 14.

2 Pet. 2. 4. 5. 6.

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vnto damnation, neither yet spared the old world, but brought the flood vpon the vngodly, and turned the Cities of *Sodome* and *Gomorrhe* into ashes; condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly: shall we thinke that he will spare alwayes such sinfull Cities and Citizens as do now walke after the flesh, hauing so many cleere examples for their instruction as they haue, and hauing a cleere light for their direction to liue godly, righteously, and soberly, in this present world then the other had? and if the Lord plagued the Citie where his name was called vpon, euen *Ierusalem* (as the Lord himselte by his Prophet reasoneth) should wee flatter our selues, and thinke to goe free? no, we shall not goe quit.

The inhabitants of Babel, were not onely idolaters, but also irregulars, in attaining vnto riches by couetousnesse, oppression, spoyle, and destruction of other nations, namely of the people of God. Wherefore the Lord speaketh vnto Babel in this manner; O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the end of thy couetousnesse. Behold, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth, and I will stretch out mine hand vpon thee, and roll thee downe from the rockes, and will make thee a burnt mountaine. *Nebuchadnezzar* the king of Babel hath deuoured me, and destroyed mee, hee hath made me an empty vessel: he swallowed me vp like a dragon, and filled his belly with my delicates,

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licates, and hast cast me out. The spoyle of mee, and that which was left of me, is brought vnto *Babel*, shall the inhabitants of *Syon* say, and my bloud vnto the inhabitants of *Chaldea*, shall Ierusalem say: Therefore thus saith the Lord, behold I will maintaine thy cause, and take vengeance for thee, and *Babel* shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant: They shall roare together like Lions, and yell as the Lions whelp. Though *Babel* should mount vp to heauen, and though shee should defend her strength on high, yet from me shall her destroyers come, saith the Lord: For the Lord God that recompenseth, shall surely recompence. And I will make drunke her Princes, and her wise men, her *Dukes*, and her Nobles, and her strong and mightie men, and they shall sleepe a perpetuall sleepe, and not wake, saith the king, whose name is the Lord of Hostes.

Flie out of the midst of *Babel*, and deliuer euery man his soule: bee not destroyed in her iniquity: for this is the time of the Lords vengeance, hee will render vnto her a recompence.

Babel is suddenly fallen and destroyed, howle for her, bring balme for her soare, if that shee may bee healed: Forsake her, and let vs goe euery one into his owne Country; for her iudgement is come vp into heauen, and is lifted vp to the cloudes.

Ezek. 26, & 27.
28.

The inhabitants of *Tyrus*, both Prince and people, were irregulars in the way of Enriching: For they were so conetous, and insolent there.

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therewithall, that they were very glad, and reioyced exceedingly at the fall of *Ierusalem*, promising unto themselves, that by the meanes of her desolation and impouerishment, they should bee made rich. And therefore the Lord gaue them and their Citie ouer into the handes of the Babylonians, to spoyle their merchandise, to robbe them of their riches, to ouerthrow their pleasant houses, and costly buildings, to seise vpon their Shippes, and to destroy their Citie. The which was most famous for her scituation, being euen at the entrie of the sea; for the resort of people from so many places, Countreies and Isles; for the beautifullnesse of her buildings; for the strength of her Nauie; for the greatnesse of her Armie; for the multitude of her Shippes and Sea-men, and for her store of most exquisite wares; as white Wooll, fine Linnen, broydred worke, blew Silke, Purple, costly cloathes, Iron, Tinne, Lead, Brasse, Gold, Siluer, Chaines, Corall, Pearles, Emeraudes, Horses, Mules, Vnicorne-hornes, E-lophants teeth, Peacockes, Wheate, Honey, Oyle, Balme, Wine, Lambes, Rammes, Goates, Cassia, Calumus, and all kinde of spices: For as the Tyrians attained vnto so great wealth, most part by vnlawfull, and vngodly meanes: so both the Prince and the peopple, were lifted vp in heart, because of their prosperity and riches.

Thine heart (saith the Lord by his holy Prophet *Ezekiel*, vnto the Prince,) is

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lifted vp because of thy riches, and by the multitude of thy marchandise they haue filled the midst of thee with cruelty, by the iniquity of thy marchandise hast thou defiled thy selfe; therefore will I cast thee as prophane, out of the mountaine of God. I will bring forth a fire from the midst of thee, which shall deuoure thee; and I will bring thee to ashes vpon the earth in the sight of all them that behold thee; all they that know thee amongst the people, shall bee astonished at thee, thou shalt bee a terrour, and neuer shalt thou be any more.

Amos. 1. 6. 7. 8.
9. 10.

The inhabitants of *Samaria*, and head-men of Israel in the time of the Prophet *Amos*, were irregulars in the way of Enriching: for they oppressed the poore, and destroyed the needy: And therefore, saith the Lord, haue I giuen you cleanness of teeth in all your cities, and scarceness of bread in all your places; yet haue ye not returned to me. I haue with-holden the raine from you, when there were yet three monethes to the haruest, and I caused it to raine vpon one Citie, and haue not caused it to raine vpon another Citie: one peece was rained vpon, and the peece whereupon it rained not withered; yet haue yee not returned vnto me, saith the Lord. I haue smitten you with blasting, and mell-dew, your great gardens, and your vineyards, and your figge-trees, and your oliue trees, did the palmer-worme deuoure; yet haue yee not returned vnto me, saith the Lord. Pestilence haue I sent amongst you, after the manner of *Aegypt*; your yong men haue

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haue I slaine with the sword; yea I haue made the stincke of your tents to come vp even into your nostrils; yet haue yee not returned vnto me, saith the Lord. Forasmuch as your treading is vpon the poore, and yee take from him burthens of wheat, yee haue built houses of hewen stone, but yee shall not dwell in them, yee haue planted pleasant vineyards, but ye shall not drinke wine of them: for I know your manifold transgressions, and your mighty sinnes, they afflict the iust, they take rewardes, and they oppresse the poore in the gate. They lie vpon beddes of iuory, and stretch themselues thereupon, they eate the Lambes of the flocke, and the Calues of the stall, they sing to the sound of the violl, they inuent to themselues instruments of musicke, they drinke wine in bowles, and annoint themselues with the chiefe oynments: but no man is sorry for the affliction of *Ioseph*. Heare this, O yee that swallow vp the poore, that yee may make the needy of the land to faile, saying: When will the new moone be gone, that wee may sell corne, and the Sabaoth that wee may set forth wheat, and make the Ephah small, and the sheckle great, and falsifie the weights by deceit? that wee may buy the poore for siluer, and the needy for shooes, yea and sell the refuse of the wheate. The Lord hath sworne by the excellency of *Jacob*; surely, I will neuer forget any of their workes. Shall not the land tremble for this, & euery one mourne that dwelleth therein?

The Citie of Ierusalem had many irregulars in the

Amos 5. 5. 12.
12.

Amos 8. 4. 5. 6.
7. 8.

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Isay 1.17,21,
22,23.

& 3.14,15.

Ierem, 48.29.

Isay 2.7.

& 3.16,17,18,
19,20,21,22,
23,24,25.& 32
9,10,11,12,
13,14.

& 5.8,9,10.

& 5.11,12.

the way of enriching, before the time of her great desolation. Their Princes and Iudges loued gifts, and followed after reward, (saith the Prophet *Isaie*) they iudged not the fatherlesse, neither came the widowes cause before them: they eate vp the vineyard & the spoyle of the poore was in their houses, they beate the poore people to peeces, and did grind their faces. And as in *Mozab* there was stoutnesse, and arrogancie, and hautinesse of heart, amongst their other sinnes, for which they were destroyed by the king of Babel; so the people of Ierusalem were lottie, because of their wealth, they were proud, because their land was full of siluer and gold, of treasure, of horses & chariots: their women liued in ease, were idle, negligent, and carelesse; they were proud, hautie, and walked with stretched-out neckes, and abounded in braue apparell, and costly attire: the mens chiefe care was to ioyne house to house, and field to field, to haue whereupon to maintaine this brauerie and superfluitie of their wiues, to find them the ornament of the slippers, the calles, and the round tires, the sweet balles, the bracelets, and the bonnets, the tires of the head, the sloppes, and the head-bands, the tablets, the rings, the eare-rings, and the mufflers, the costly apparell, the vailles, the wimples, and the crisping pinnes, the glasses, the fine linnen, the hoods, and the lawnes. Another of their mens chiefe and ordinary exercises, was to rise vp early to drinke wine, and to shew themselves strong, in powring in of strong drinke, and to continue their tippling til the wine did

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did consume them. And as the Lord threatned the hauty daughters of Syon with the spoyle of & 3. 16. 24. their ornaments, telling them that their silke and their sattin should bee changed into sack-cloth, their balles and sweet smelles into dust and ashes; so doth hee by his holy prophet pronounce & 5. 8. 11. 22. 23 a woe vnto these ioyners of house to house, and layers of field to field, till there be no place but for them, that they may be placed by themselves in the midst of the earth: and likewise a woe vnto these carely vprisers to follow drunkenness; and yet a third woe vnto all vniust iudges, and lawlesse lawyers, which iustifie the wicked for a reward, and take away the right of the vpright man from him, euen vnto such as decree wicked decrees, and write grievous things, to keepe backe the poore from iudgement, and to take away their right, that they may prey vpon the poore widowes, and spoyle the fatherlesse.

Likewise the Prophet *Jeremie* complaineth, *Jerem. 5. 1. 2. 3. 4. 5. 6. 7. 8. 25. 26. 27. 28.* that in Ierusalem iustice and iudgement were not executed, no not for the fatherlesse, the widow, and the poore. And that their fulnesse was accompanied with adulterie, and whoredome: for they assembled themselves by companies in the harlots houses; so that their yong men spent the day-time in wine, and the night-time they spent in venerie. Also amongst them were found wicked persons, entrappers, setters of snares, and makers of pits to catch men. As a Cage is full of birdes, so were their

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& 6.13, & 8.10. houses full of deceit; and thereby they became
 great, waxed rich, fat, and shining. From the least
 to the greatest, they were generally giuen to coue-
 tousnesse, and from the Prophet euen to the
 Priest, they all dealt falsely. Yea, they did bend
 their tongues like their bowes for lies, euery one
 did deale deceitfully, and they taught their
 tongues to speake lies. Also the Prophet *Ezekiel*
 complaineth of the like enormities, of the oppres-
 sing of strangers, of vexing the fatherlesse, and
 the widow, of taking of gifts, of spoyling the
 poore, of taking of vsurie, and the encrease, of
 defrauding their neighbours by extortion, and
 such other courses of their couetousnesse, and
 loue of lucre. Therefore, saith the Lord I haue
 smitten mine hands vpon thy couetousnesse, that
 thou hast vsed, I haue powred out mine indigna-
 tion vpon them, and consumed them with the
 fire of my wrath, their own waies haue I rendred
 vpon their heads. Behold, I will feed this people
 with wormewood (saith the Lord) and giue them
 waters of gall to drinke. Such as are appointed to
 death, vnto death; such as are for the sword, to the
 sword; and such as are for the famine, to the fa-
 mine, and such as are for the captiuitie, to the cap-
 tiuitie. I will appoint ouer them foure kindes, the
 sword to slaie, the dogges to teare in peeces, the
 fowles of the heauen to deuoure, and the beasts
 of the field to destroy, I will scatter them also in
 all kingdomes of the earth. And vpon them that
 goe not into captiuitie, I will send the sword, the
 famine, and the pestilence, and will make them
 like

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like naughty figges, that cannot be eaten they are so naughty. I will make them a terrour to all kingdomes of the earth, and a curse and astonishment, and an hissing, and a reproach among all the nations. Thus the Lord for the sinnes of his people, made their land empty and waste, scattered the inhabitants, and made them desolate, spoyled the rich, debased the proud, weakened the mighty, and powred contempt vpon their princes. He made the earth to defraud them of their bread, and the vine to withdrawe from them their drinke, and in stead of sweet wine, that maketh the heart glad, hee reached them a cup of sowre wine, that maketh their hearts sad; euen the vine-ger of his wrath, the cup of trembling, the cup of his right hand, that is, a cup of strong drinke, which hee made them to drinke out, dregs and all, in recompence of their early rising to follow drunkenness. This cuppe was so strong, that it brought the strongest power in of strong drinke soone vpon his backe, and turned the drunkards glorie in drinking, into shamefull spewing. Thus finally, the Lord turned Ierusalem's ioy into woe, her solace into sorrow, her mirth into mourning, her laughing into lamenting, her feasting into fasting, her fulnesse into famine, her abundance into indigence, her plentie into penurie, her glorie into shame, her praise into reproach, her blessednesse into cursednesse, her honour into hissing, her triumphs into terrour, her stateliness into astonishment, her security into jeopardy, her libertie into captiuitie. Thus, I say, hee smote

Isay 24.

& 51, 17, 18, 19, 20.

Habbak, 2.

15, 16.

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her gate with destruction, and her Citizens with desolation.

Conclusion.

Thus you see, most noble Cities, what hath beene the fortune and fall of a most noble Citie, and a citie (if euer any in the wide world) beloued of God: yee see the greatnesse of her desolation, and that her great sinnes (for commonly in great Cities dwell great sinnes) did occasion the same; Considering the which, my thrise hearty wish vnto God for you is that her desolation may serue for your edification, and her lamentable destruction may be vnto you a profitable instruction: That auoiding and shunning her sins, and all kinde of enormous and heinous impietie, all sacriledge, idolatrie, pride, adulterie, couetousnesse, crueltie, deceit, briberie, extortion, oppression, vsurie, and vnmercifulnesse to the poore; Finally, all prophanation of Gods holy name, by vnreuerent, and vnrespectfull naming thereof; by swearing, and forswearing; and all vnhalloving of his holy name, in whole, or in part, by flying from the congregation, and following our owne waies of profite and of pleasure, and forsaking the Lords waies of piety and of charitie, yee may likewise escape her plagues, ye may be free from her worm wood bread, her waters of gall, her famine, her sword, her pestilence, her captiuitie, her scattering, her reproach, her astonishment, her shame, her seruitude, her desolation and destruction.

That so, right noble and flourishing Cities, yee
may

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may long continue noble, and long flourish in piety and prosperity, your Citizens and inhabitants may be long rich, and euery day more and more rich, both in goods and goodnesse, that being rich in God heere on earth, yee may be rich with God hereafter in heauen. And that this Art may end whereas it did begin, euen at God; who as he is the *Alpha* and the *Omega*, the beginning, and the ending of all things: so me thinketh is it good reason, that he be the *Alpha* and the *Omega* of this Art. Let euery man that desireth to see Psal, 119. 36. good things, pray to God with good King *Dauid*: Lord incline mine heart vnto thy testimonies, and not vnto couetousnesse. And with wise King *Salomon* his sonne: Giue me not puer- Prou, 30. 8, 9. tie nor riches too much: Feede mee with food conuenient for me, least I bee full and denie thee, and say: Who is the Lord? or least I bee poore and steale, and take the Name of my God in vaine. *Amen.*

FINIS.